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ANTI-NATIONAL EDUCATION,

OR

THE SPIRIT OF SECTARIANISM

MORALLY TESTED

BY MEANS OF CERTAIN SPEECHES AND LETTERS

FROM THE

MEMBER FOR KILMARNOCK.

WITH AN APPENDIX.

“ Judge not that ye be not judged.”

“ There is one that seeketh and judgeth.”

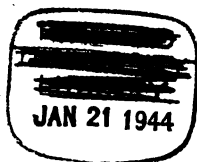
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POSTSCRIPT.

THIS Note is, as it bears, a postscript for which the press was actually stopped. It is placed as a frontispiece, because it affords a key-note, *apropos* struck by Mr Colquhoun himself, which will serve to regulate the reader's accordance with the tone and pitch of that gentleman's moral perceptions. It will moreover be kept in mind when, in the following correspondence, the reader arrives at that stage where an attempt is made by Mr Colquhoun to withdraw attention from his own conduct, by calmly commenting on his correspondent's *irritation*. This, in its commentaries on the correspondence, is likewise the resource of Mr C.'s sympathizing ally the "*Scottish Guardian*," a journal whose assumed title in connection with religion is a burlesque and a byword, and whose abuse has long been placed to the account of praise, by all to whom its *real* merits are known.

FROM THE SCOTTISH GUARDIAN OF 14TH AUGUST.

' *Appendix to the Correspondence between Mr Colquhoun, M.P. and Mr Simpson.*—Mr Colquhoun will thank the Editor of the *Guardian* to insert the enclosed letter, which will usefully illustrate the design and tendency of the friends of Liberal Education. The disguise is here dropped, and the genuine hatred of the party against the Bible breaks out.' It deserves remark, that the union of the Roman Catholic party, and of the Infidel, is on this point, as in so many others, entire. Almost the same language—the same charges against the Bible, of indecency, immorality, and of being an unfit book for children, will be found among Roman Catholic writers. Mr C. thinks that he could produce similar charges from the speeches of Roman Catholic Members of Parliament.

' This letter will form a useful appendix and comment upon the Correspondence of Mr Simpson and Mr C.

' Killermont, August 11. 1837.'

" Glasgow, 7th August 1837.

" I see that a correspondence of yours with Mr Simpson of Edinburgh is being published in the most part of the newspapers of this city. I do not intend to criticise your or his arguments with regard of using the Bible as a school-book. I will take my stand on higher ground, and ask you sincerely, as a man who pretends to be acquainted with the Bible, whether you really believe the Bible to be the Word of God? If you do, I say at once that you are unworthy of any one's regard. [The reasons are here left out, from want of room, but the anonymous letter thus concludes.] In one word, the Bible is one series of details of falsehoods, frauds, oppressions, rapes, murders, incests, massacres, and so forth—and you, a Member of Parliament, come forward at the present day to inculcate on us the necessity of keeping *this obscene and impious book* in the hands of our children. Fie, Sir; the clergy themselves do not believe in the *jugglery*, although they get their living by it—how much more is it necessary that you who are selected for a legislator, should peruse this book, and, by doing so, emancipate yourself from *the trammels of custom and superstition*, and let those who are desirous *keep up a Church which is supported only by ignorance, persecution, fraud and falsehood, and leave men of sense to worship the Deity as becomes men who appreciate the intelligence of the period in which we live.*—I remain, Sir, yours, &c.

" A WELLWISHER TO LIBERAL EDUCATION.

" J. C. Colquhoun, Esq. M.P. Killermont."

The indefensibly libellous purpose of connecting me with this anonymous letter,—all knowledge and approval of which I most peremptorily and scornfully disclaim,—puts into my hands the most unequivocal evidence of that “*unscrupulousness*” with which I advisedly charge my correspondent and his faction. The “*Glasgow Argus*,” of 17th August, treats the above *just* and *charitable* “*Appendix*” thus:—

“ We reprinted from the *Scottish Guardian* the conclusion of the correspondence between Messrs Simpson and Colquhoun, without adding one word of comment of our own. Mr Simpson had so irretrievably convicted Killermont as a user of unlawful weapons, that there was nothing left to say on the subject. To-day we lay before our readers—under the *Scottish Guardian*’s title of ‘Appendix to the Correspondence between Mr Colquhoun, M. P. and Mr Simpson’—the ‘last device’ (we think that is the M’Ghee phrase) of Killermont smarting under the rebuke of an injured gentleman. Some person who has seen this correspondence between Messrs Simpson and Colquhoun in the public journals, writes an anonymous letter to Mr Colquhoun, in which he expresses the opinion that the Bible is not the Word of God, and assigns his reasons. Mr Colquhoun immediately transmits this letter to the *Scottish Guardian* Office, and the management, at his request, print this letter as calculated to ‘usefully illustrate the design and tendency of the friends of liberal education.’ Mr Colquhoun adds, ‘This letter will form a useful appendix and comment upon the correspondence of Mr Simpson and Mr C.’ The ‘device,’ to stir up a prejudice against the friends of liberal education, by publishing a letter from nobody knows whom, expressing sentiments and opinions calculated to hurt the feelings of Christians, is so shallow, that it may be calmly exposed with a smile of contempt. But the ungentlemanly and dishonest attempt to link Mr Simpson’s name with this anonymous letter must excite, in every properly constituted mind, feelings of a very different kind.—[A passage merely laudatory of me here omitted.]—Yet this man is by implication identified with the anonymous author of a letter, which, waving all consideration of the opinions and sentiments expressed in it, is evidently written for the sole purpose of exciting annoyance and irritation. Mr Colquhoun does not believe—he dare not say he believes—that Mr Simpson knows any thing of this letter, or approves of one sentiment contained in it. What right, then, has Mr Colquhoun to couple Mr Simpson’s name with it? What is his motive for thus coupling them in a journal which he knows to be perused almost exclusively by a class of the community likely to be hurt and terrified by such a letter—likely to jump at the conclusion that Mr Simpson is to blame for it—unlikely to read any publication in which an exposure of this trick will be allowed to appear?”

My thanks are due to the Editor of the *Argus* for the above manly and spontaneous expression of indignation; to which I have nothing to add of my own. J. S.

PREFATORY ADDRESS.

IN publishing the following pages, I trust I shall be believed when I say, that I am not actuated by vindictive feelings towards an individual, or even by self-vindicative motives. I will not deny that I have been personally injured, and, it is possible, may have suffered a temporary loss of good name, with those to whom I am unknown, by the grievous misrepresentations to which, not only my parliamentary evidence, but my character, were subjected on the election platforms of Rutherglen and Port-Glasgow; but I do not feel that either to avenge or justify myself would have been reason sufficient for the appeal I now make. I have a more important object. It is to make the country aware of the true character of that tyrannical sectarianism, which assuming, as it has lately done, the combinations and tactics of a political party, is known by the watchword of "religion in danger,"—as if religion required *its* guardianship,—and by the practice of branding with the mark of irreligion and infidelity, all who presume to question its sway.

As it is from that faction, and from it alone, that, in and out of Parliament, a liberal plan of national education will meet with obstruction,—and by such a plan is meant, one which shall respect the rights of conscience equally in the humblest and proudest religious sects in the land, as opposed to one which will reject all education not blended with its own religious doctrines, rites, discipline, and economy,—it is fortunate that, so early, one of its leading champions, now prominently representing its opinions and objects in Parliament, one, in short, of a class, for as an individual he should have been left unnoticed, has put himself forward, and furnished a specimen of the mode, manner, and spirit of its opposition such as, it is hoped, will reduce to moral helplessness the future efforts of himself and his friends to delay the only just, as well as efficient system of national education, which an enlightened and impartial legislature can offer to the country. It is of great importance that "the Kilmarnock election" shall meet him at the very threshold of Parliament; and that he and all who adhere to him shall be reminded of it, when they employ their position there to oppose such a system.

As it was Mr Colquhoun's obvious resource to withdraw attention from the *only* point which gave rise to the following correspondence, by introducing a totally different discussion, the reader is requested to keep that point steadily in view,—namely, DID MR COLQUHOUN, OR DID HE NOT, IN HIS SPEECHES TO HIS ELECTORS, QUOTE AS PART OF MY EVIDENCE, PASSAGES WHICH ARE NOT THERE TO BE FOUND?

I beg to avail myself of this preface to make a few general observations important to the following controversy. At the Reformation, freedom of religious opinion, in that well-known formula, the right of private judgment in the interpretation of the Holy Scriptures, was asserted and vindicated. This freedom it is the height of inconsistency as well intolerance for any Protestant at once to assume and question; and all measures, or opposition to measures, in which that inconsistency and intolerance appear, must necessarily be unjust. This right of conscientious interpretation has been so freely acted upon by Protestant Christians, as to have produced nearly eighty different and distinct denominations. These sects, or sections—for some of the more high-minded repudiate the term *sect* when applied to themselves—are distinguished by various kinds and degrees of difference, doctrinal, ritual, disciplinal, and economical; but one character of these differences is universal, they divide the religious world into a corresponding number of distinct communities. Now, any cause of difference sufficient to produce this segregation, is sufficient to dispose the adherents of each denomination to object to their children being placed under the religious tuition of a teacher who, belonging to another denomination, will naturally inculcate the doctrines, rites, discipline, or economy, or all four, of his own sect. It matters not how slight the point of difference may be. The objecting parent must be allowed to be the sole judge of its importance to himself. To interfere with his conscience or his feelings here, in the arrangements we shall make *for* him, and which he would not make for himself, is undeniable intolerance and persecution.

In the system of popular education which will, it is thought, be in due time provided by the Nation, it is the first duty of the Legislature, who shall determine the machinery, at least, of that education, to keep steadily in their view that their power does not extend to a control over religious opinions; and that the laws which they make ought to touch these with the most delicate, and, above all, with the most impartial hand.

If there exist a sect endowed by the State—improperly held a *dominant* sect, for there is no *legal* religious domination,—the consciences of the adherents of that sect are in nowise entitled to more consideration, to more delicacy of treatment, to partial legislation or privilege, than the adherents of any other sect however obscure.

Now it is partial and unjust legislation so far to disregard the religious opinions of any sect in the country, as to adopt a machinery for national education which shall shew the slightest favour to any other sect whatsoever. This injustice would be done by such a machinery as would give secular and religious instruction in the same school, and by the same teacher. This one only teacher must belong to one only sect, and will, or may, which is the same thing, inculcate the doctrines, rites, discipline, and economy of that sect. This is injustice to *all* the other sects or denominations who have right to send their children to the school,

It is usual for those, who have been accustomed to dictate in religious matters, to answer that the sect may be so small, or the difference so slight, or the individuals so indifferent, as not to call for great delicacy ; it is enough, they add, that there be a reasonable concurrence in essentials. The *existence* of sects is an answer to this unfeeling, one-sided, and secretly proselytising, compromise. To every sect the cause of difference ought, by the Legislature, to be presumed important ; and to force conscience in one individual is as unjust as to force it in a million. Here assuredly, “ *major et minor non variant speciem.*”

There are two ways to meet this difficulty—either, first, to provide, at the national expense, a school for *every* sect, in each of which secular education shall be given with the religious of that sect. This may safely be pronounced impracticable ; for it could not be realized without providing schools in such numbers, that neither funds nor teachers could be obtained for them : Or, secondly, so to arrange, that the secular or ordinary education shall be taught at a different time, or in some way separately, from the religious. No conscience is violated, no persecution is offered, by providing one *secular* school for all sects. Natural truth, in its various branches, is, or ought to be, taught there ; and the Christian, the Jew, the Mussulman, and the Pagan, may all join in the same study.

Religious education will also be given ; and the question is, How ? I answer, by a different teacher from the secular. Does this mean, it will be asked, that there shall be one secular and only *one* religious teacher ? This would only be varying the form of the injustice, because one religious teacher must be of *one* sect, and it would only be to increase the evil to give him the tuition of *all* the other sects, even without the mixture of secular teaching. It follows that *one* religious teacher, whether the same person with the secular, or a different, is an arrangement quite out of the question. If so, What is to be done ? Shall there be *two* appointed religious teachers. This does not mend the matter, for there may be five, ten, twenty sects in the school, or, which is the same thing in the parish, for the school must not be closed against any sect. At once it is obvious, that there cannot be *appointed* religious teachers as part of the school establishment. Justice would give to every sect an equal right to appointment ; and therefore, as they cannot all be appointed, it is unjust to appoint any of them. The same argument applies to endowment. This, it is said, is endowing secular education, and leaving religious to chance, or to take care of itself. The answer is, that, even were this true, which it is not, there is no help for it ; any other course would present the alternative of injustice, or impracticability.

Now, the common sense view is plain, you *must* endow the secular teacher ; for, besides that he is only *one*, he is yet to be created. You need not endow the religious teachers, for they are many, and they already exist. Besides the two Established churches of the Empire, with a multitude of labourers in the vineyard, the numerous Dissenting denomina-

tions imply in their very existence a pastor in charge of each. It is no answer, on principle, to urge that you cannot compel these pastors to take charge of the religious education of the young. Compulsion would not be required. The duty is easy, the burden light, the task truly delightful, to the pastor whose heart is in his high and holy vocation, to meet the young of his flock twice or thrice a-week. Many *actually* do it, all ought to do it. There is not a faithful minister who would not blush to decline it. Nay, there are none who would do so but those who from factious motives are hostile to the arrangement, and would, by refusal, endeavour to thwart its working. This disgraceful course would not, in fact could not, survive half a generation. Legislation is for the race, not for the passing hour. Clerical duty would modify itself so as to include the tuition of the young; nay, this would become the chief part of that duty; and under the truly parental care of the pastor, the pupil would find his religious studies a source of delight, as well as edification, unknown in the desecrating, misnamed religious, and, be it marked, *inefficient*, routine of the common school.

In conclusion, I ask any one to give me an honest, an intelligible, reason for the fierce unmitigated opposition which prevails in certain quarters to this rational, this necessary course? What does it mean? Twenty years ago, before the present zeal was kindled, I question if there would have been a voice heard that was not raised in its praise. Why are feelings now so different? Why is the religious education of the young by the proper religious teacher, the pastor, instead of the improper, and really bad, religious teacher, the schoolmaster, now hated with so perfect a hatred, by certain denominations of professing Christians, that to hint such a thing is to be the object of a shout of execration, and denunciation as an infidel or atheist? Why are our reiterated protestations that religious as well as secular instruction *SHALL* form part of the education we advocate, met by reiterated asseverations that we expressly exclude religion from education, unless we will mix it with secular instruction, to the injury of both, or endow a religious teacher of *one* sect, and that our *denouncer's*? Why is all this? There is but one answer. Look at that denouncer's religious connections, and you will infallibly find these of a dominant character, intolerant of dissent however conscientious, and surrounded by all the partialities and prepossessions of ecclesiastical power. From such we can only appeal to truth and reason; but we may at least stand resolutely on the defensive against the intolerable injustice of the treatment we receive, when we offer *another mode merely* of religious instruction, and that the only one compatible with a national education, in being met with the cry, as senseless as unjust, that we *EXCLUDE RELIGION FROM OUR SYSTEM ALTOGETHER!* I doubt if those who join in the cry, themselves believe it to be more than a pretext. That it is a pretext, I am certain is the belief of the whole impartial public.

JAMES SIMPSON.

EDINBURGH, 17th August 1837.

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ANTI-NATIONAL EDUCATION, &c.

EXTRACT from the Speech of JOHN COLQUHOUN, Esq. of Killermont, to the Electors of Rutherglen, as reported in the Scottish Guardian of 7th July 1837.

[N.B. The words in italics were not so printed in the Guardian. They are so distinguished in this and the following Extract, in order that they may be particularly marked by the reader, in relation to the following correspondence. The quotation commas are accurately printed from the Guardian.—J. S.]

“THIS opinion might connect him in their minds with another large party which had sprung up since he had the honour of a seat in Parliament; an independent party, which might be called the third party in Parliament, and of which he believed Mr Roebuck and others were the leaders. Perhaps they might suppose from the opinions he had stated, that he was identified with this third and independent party. Now, before he pointed out where he differed from that party, he would mention where they agreed. He agreed with them in a principle constantly insisted upon in the Westminster Review, the acknowledged organ of that party, and conducted by some of its parliamentary leaders, that we will never have a good state of things in the country, till we have a system of popular national education. There he was cordially at one with the party to which he was referring. *This party* had procured the appointment of a Parliamentary Committee, which sat for three years on this very subject. That was the result of their inquiries, and he perfectly agreed with Mr Roebuck, and the other gentlemen of Mr Roebuck's party, who put forward this as one of their leading principles, that a popular system of national education is a paramount and essential thing for the welfare of the country. There he was agreed with them. But he differed with them entirely in what that education should consist; and that he might not *misrepresent their opinions, he would tell them what they were from their own statements.* In this Committee of theirs they called a number of witnesses connected with the party, and who stated what they mean by national education. One of these witnesses, states, “Education should not be sectarian, but one in which all sects agree.” This was all right, but he would ask what they were to do with the Unitarian or the Roman Catholic, in regard to such a system? True, *they say*, we must get rid of that difficulty, and take away religion from the system altogether. We must either have no religion at all, or such a religion as will unite all parties; and how could such opposite parties be united? If you bring in the doctrine of the Divinity of the Saviour, you give offence to the Unitarian. If you bring in the Bible, you give offence to the Roman Catholic. But

not to *misrepresent them*, he would *quote* from the testimony of one of their witnesses *who says*, "*I would have EDUCATION without religion, I would not admit the Bible into the SCHOOLS; and then the people of this country would come to prefer education without religion. The Bible unfits young people for after life; their minds are weakened by it, and they fall into fanaticism and insanity.*" Now he did not know that they ever found, such of them as were fathers, that their children became fanatics and bedlamites from being instructed in the truths of the Bible. As a father, he felt it his duty to have his own children taught from the Bible, and he had no apprehension of their becoming fanatics and unfitted for after life in consequence of receiving such instruction. *But the adherents of the party say that this is not the way to have national education; so that they would see what these gentlemen, who are conspicuously putting forward every day the advantages of national education, what they understand by a system of national education. The meeting would understand, as he, Mr Colquhoun understood, that it was an education without the Bible, and without religion.*

A NON-ELECTOR.—"Name the witness."

MR COLQUHOUN.—Mr Simpson of Edinburgh; and among the members of the Committee were Mr Wyse, Mr Roebuck, Dr Bowring, and Sir William Molesworth; and he QUOTED Mr Simpson's evidence, as a good specimen of the sentiments of that party who publicly expressed the same opinions as he did; and the Westminster Review, the avowed organ of the party, expressed the same sentiments over and over again.

THE NON-ELECTOR.—I suspect, Sir, these are garbled passages.

MR COLQUHOUN.—*This is not a garbled passage:—"I would not admit the Bible into the schools. Teaching the Bible in school unfits the children for after life. Their minds are weakened by it, and they fall into fanaticism and insanity."*

THE NON-ELECTOR.—But the passages are selected.

MR COLQUHOUN.—Certainly, and for the express purpose for which they are brought forward.

THE NON-ELECTOR.—I perceive your object, Sir.

MR COLQUHOUN.—My object is quite plain. There is no disguising it; it is to place the opinion of that *party* before the meeting, on a question which they hold to be of paramount importance. They say the great turning point in the country now is to have education. He said so too, and he stated where he differed from them. *He took their own words*; he left the meeting to draw their own conclusions, and he would tell them his. The opinions he held do not agree with those of the gentlemen of that party. He did not agree with them that it would be right to shut the Bible out of the *schools*. He did not agree with them that it would be a good *education* which should exclude the Bible, in deference to the opinions of Roman Catholics and Unitarians. *His opinion was, that they should have the system of the Parochial Education of Scotland.** That was his opinion; and he *quoted* the opinions of those gentlemen to shew that, although he agreed with them in taking up his position between the two parties in Parliament, and on the importance of having a system of national education, yet that he did not agree with them on the principles on which that system of education should rest. He had *quoted* their opinions, and he had no objections that they should *quote* his in the same way. *Only let them take his own words, as he had*

* (Compare that opinion with note No. III. of Appendix.—J. S.)

taken theirs. Now they said, "That not only would they have schools from which the Bible should be excluded, but that they would place them under the control of Government," &c.

EXTRACT from Mr COLQUHOUN'S Speech to the Electors of Port-Glasgow, as reported in the Scottish Guardian of 21st July 1837.

"The next question to which Dr Bowring invites attention, is his opinion on the subject of education. He says I have misrepresented him. The liberal party say this subject is of paramount importance. So say we. They say nothing can be done with the country without education, and we agree with them. But they say the education they would recommend ought to be "liberal education, and not sectarian." Now there had been various views among the party themselves, as to wherein that liberal education should consist. In the Committee, of which Dr Bowring was a member, there were three gentlemen who explained what they meant by liberal education. These he (Mr C.) had presented as the opinions of the liberal school, and such he believed them to be. They told us that we are to get education without being sectarian. *Mr Simpson, as was formerly stated, proposed to get rid of the Bible in school altogether.* Dr Hincks, an Arian, and Mr Blake, a Roman Catholic, differed from Mr Simpson, inasmuch as they held that the Bible should not be altogether excluded from the schools. Dr Hincks said, they should teach no doctrine which can offend any class of sectarians. How could that be accomplished amidst such a conflict of opinions? Suppose the children were to be allowed to slide over the passages declarative of the Divinity of Christ. Dr Hincks was asked by the Commissioners of Education in 1825, do you believe that Jesus Christ is God? and he replied, I do not. The only way, then, in which this liberal education is to be brought into operation is, by suppressing what all these gentlemen call dogmas, but which we call Christianity. Such as suppressing the authority of the Bible, which the Utilitarian does not allow. Suppressing the Divinity of the Saviour, which the Socinian does not allow. Suppressing those doctrines which the Papist does not allow. He would now pass to what was stated by Dr Bowring in his evidence. *He did not agree with Mr Simpson in his proposal to exclude the Bible altogether;* and if any thing which he (Mr C.) had stated had led to this misconception of the learned gentleman's opinion, he gladly availed himself of this opportunity of disabusing their mind. He was willing that those doctrines only should be taught from the Bible which all men considered as fundamental truths; and he had no doubt that these doctrines might be so taught as not to interfere with the peculiar religious opinions of any Christian sect. Again, Mr C. repeated that the conflicting opinions of the different parties would render such a plan altogether impracticable.*"

* (This is just the reason for not teaching the Bible *at all* in the only school where all sects meet, namely the *secular* school, and giving it, and with much better effect, elsewhere.—J. S.)

CORRESPONDENCE between JAMES SIMPSON, Advocate, and
JOHN COLQUHOUN, Esq. of Killermont.

To JOHN COLQUHOUN, Esq. of Killermont.

SIR,—As I do not subscribe for, and very rarely see the “Scottish Guardian,” a Glasgow newspaper, I have only now had my attention called to a speech reported in the number of that paper of the 7th instant, as having been made by you to the Electors of Rutherglen, in which speech, my name is used, and certain portions of evidence alleged to have been given by me before a Committee of Parliament are *quoted*, that is, distinguished as *my* words by the pledge of quotation commas. I hereby request from you explicit answers to the following questions, namely,

1st, At the time and place as reported, was the passage actually spoken by you (*mutata persona*) which begins with the words, “This opinion might connect him, in their minds, with another large party which had sprung up since he had the honour of a seat in Parliament,” and ends with the words, “Now they said that not only would they have schools from which the Bible should be excluded, but they would place them under the control of Government?”

2d, Was the said report of your speech sent by yourself to the Scottish Guardian, and was a proof furnished you for correction? Or was a proof sent you of a report made by another person?

3d, If you neither furnished the report, nor received a proof of a report made by another, do you subscribe for and take in the Scottish Guardian, and did you read the report of your alleged speech in the number of July 7th, or were you aware that it was published in that number?

4th, If you consider the said report in any respect incorrect *as published*, have you, down to the moment of reading my letter, taken any steps to correct it? and if so, what were these steps? I am, Sir, your most obedient humble servant,

JAMES SIMPSON.

33, NORTHUMBERLAND STREET,
EDINBURGH, 17th July 1837.

To JAMES SIMPSON, Esq., Advocate.

DEAR SIR,

I have just received your letter of the 17th, and hasten' to reply to it. I have no access at this time to the Guardian newspaper, which I regularly take; and am unable to turn to the passage in the speech of mine reported there. In my present engagements, I neither have time to furnish reports of my speeches, nor to look at the reports with a view to the correction of them. I did not do so in this case, nor can I say that I read, except in the most hurried manner, the report of the speech referred to. As for correcting the errors of such reports (which in my speeches are always many, from the rapidity, I believe, of my utterance), you may believe, that in a busy canvass I have no time to do so. But I am unwilling to answer in a manner, though strictly meeting the questions you

have put to me, will appear unsatisfactory to you, the impression which I gather from your letter you have drawn from the newspaper report, that I have misstated your opinions on education. I shall endeavour, therefore, in a short compass, to condense the view which I gave of your opinions and my objection to them.

The education which, as I read your evidence before the Committee of 1835, from p. 182 to p. 206, you seem to me to recommend as a national system of education, and the uses of which you enforce with great ability, is one which you designate as "secular" and not "sectarian."

I. In p. 231, you explain what you mean by a "secular" education, where you say, that "the teachers of the elementary schools it is proposed shall be secular teachers and no more. As shall be afterwards stated, they should not be required to teach revealed religion, but more, they should not be permitted, and it should be cause of removal that they interfere to inculcate, however indirectly, either religious or anti-religious views. The department of revealed religion must be committed to more competent hands. Hence the religious opinions of the secular teacher, cannot in either way affect his pupils." You contrast this with the system now in use in Scotland, pp. 189-197, viz., the system of our parish schools, which you hope to see done away with, and a better system, that of Prussia or France, substituted for it;* and in answer to the question, p. 234, whether the people might not become divided in opinion as to the value of the national schools, and some might prefer schools taught by an evangelical schoolmaster, to those in which no religion is taught, you answer, "that such feelings of dissent and distrust would, in the course of time, very much diminish, as people got more enlightened, more tolerant, and more qualified, to distinguish between religious and secular education."

II. In p. 250, you explain what you mean by a "sectarian education," the education which you condemn. You take as an illustration of sectarian schools two Infant Schools in Edinburgh, one of these I understand to be St Stephen's, and six infant schools in Glasgow. In these you say "is given a very paramount and preponderating importance to Bible instruction, at a period of life where it is entirely lost;" and again, at pp. 269-70, you allude to an Infant school in Glasgow, where the Bible is the school-book from which are drawn the lessons for the children. You speak of this system as "over-working the infant brain by the excess of religious instruction," and as leading "in many cases to fanaticism and insanity." You condemn these schools in very strong terms; question 3148; and you deprecate these attempts of the more zealous churchmen "to draw Infant schools into their own power." "In Glasgow, you add, these have absorbed the Infant schools."

III. To leave no doubt as to the substitute which you propose for this *sectarian* education, and fully to explain what you mean by *secular* education, you proceed to say, "that you would not make the Bible a book in the secular school, you would not use the Bible at all in *secular* education, not even its stories and parallels," questions 3148, 9, and 50, you deprecate "as absurd, the idea of placing education on a religious foundation," you state that the attempt to do so is "sectarian," and that the only way to have national education is to have it separated from religion, question 3151.

* (Compare with Note No. III. of Appendix. J. S.)

IV. It is true you say, that you would have provision made for Bible instruction in elementary education. That you would have a religious as well as a secular teacher, Q. 3150; but you explain, Q. 3160, that the religious teacher is to be each man's minister. You would make it binding on the ministers of religion to take on themselves the religious training of the young; and we may gather from your answer to Q. 3173, that you would not call upon the state to provide religious teachers, but would leave the supply of these to voluntary efforts, only stipulating that such ministers as exist should be bound by the state to teach "each the young of his own flock."

V. You are most anxious, that under no circumstances should revealed religion be introduced into your national schools. Natural Theology is the only branch of religion which you would tolerate there. To introduce revealed religion, or what you term "doctrinal religion," Q. 3136, is "an utter absurdity," 3171, is "inconsistent with national education," 3180. "I consider that the idea of basing education upon doctrinal religion is an utter absurdity; doctrinal religion is a distinct branch of instruction afterwards to be attained, and is addressed to a much riper state of the faculties, and a much more advanced state of knowledge," &c., nay, so anxious are you to preserve the child from any contact with the Bible, and to shelter his understanding from the suspicion that there is a Divine law of morals which he is bound to obey, that in teaching him morality, which you propose he shall be taught in your schools, "you would limit the teacher to impress upon his pupils, natural morality alone, shewing them that it has a natural origin in their own constitution, and in the relation of that constitution to external creation," Q. 3140.

These you state to be your views on national education. These, I need not remind you, you have propounded very publicly, both in your published works, in your public lectures, and in your evidence before the Committee of the House of Commons. These views have always appeared to me at once erroneous and dangerous. The schools which you condemn as sectarian, I regard as excellent models of youthful instruction. The system which you condemn as absurd, I look upon as practically wise and nationally useful; and the system of instruction which you would spread over the country, from which the Bible is to be excluded and into which revealed truth is not to be admitted, I should regard, (though I am sure you do not suspect it of such a tendency,) as the establishment of a provision for making the nation *infidel*, and keeping it so. You will not wonder, that entertaining these views, I should deprecate in the strongest manner the progress of your system; and as I find it already established in Ireland, and perceive great efforts making by a party, whose views Lord Brougham has digested into a bill, for establishing it in England and Scotland,* you will not wonder that I should have taken the first opportunity of directing public attention to it, and as I have taken some part in educational questions, I felt it right to explain in my canvass, wherein my view of education differs from that of the new system which you have expounded.

If in describing this, I have borrowed the description from your evidence, it is because I have found in it at once the amplest and the ablest statement of the system. If, however, I have in anything misunderstood or misrepresented your views, I shall be most happy to be corrected.

* See Note, on this misrepresentation, No. IV. of Appendix.

But I may venture, as a concluding illustration of mine, to call your attention to this, that while you would exclude rigorously the Bible from your national schools, you recommend to be introduced into them, and placed in the hands of all the children, such a book as Mr Combe's Constitution of Man; the simple and touching lessons of our Saviour you object to, as likely "to over-work the infant brain," as likely to produce in some children "insanity," "disgust in all," p. 270, but "the analysis of the human powers," the metaphysics of Mr Combe, you recommend as of essential value and of universal application to schools. You will pardon me if I express my doubt, whether my countrymen would be justified, I do not think they are yet prepared, for such a change in our parochial schools, and you will not wonder if, believing as I do, our system of parochial education to be sound in principle, and capable of every useful improvement, I should protest against the attempt now making to substitute for it another, which in my judgment establishes infidelity in its principles, and would lead in its results to a state of national morals such as we see in France. In speaking of your views, I need hardly assure you, that however much I have endeavoured to expose their dangerous tendency, there has not fallen from me one expression of personal asperity, and that while I condemn the system you advocate, I shall ever express towards yourself the personal courtesy which I am sure I feel.

I would only make it my request that, if you think it right publicly to notice the report of my speech, you will do me the favour to publish at the same time this letter, which contains the substance of what I really said. You will readily understand that, during the hurry of my canvass, it will be impossible for me to continue any further correspondence on the subject. It is with extreme difficulty that I have found time to express any views, nor would I have done so, had I not felt anxious to put you in possession of the import of what I really said—I have the honour to be, dear Sir, your most obedient servant,

J. C. COLQUHOUN.

KILMARNOCK, 18th July 1837.

TO JOHN COLQUHOUN, Esq.

SIR,

I was honoured, some days after its date, with your letter of the 18th inst., and beg to thank you for the personal courtesy you express towards me, which I trust I shall not fail to return. I am sorry by any concerns of mine to disturb your canvass, and am quite willing to wait for another letter from you till after the election is over. You will forgive me for saying that I am not satisfied with your letter as a final answer to mine. You write me at considerable length to prove to me that I am wrong in my educational views; but I hold myself deeply injured by the report of your alleged Rutherglen speech, which has made an extensive impression against me; nobody *of course* having read my evidence to which that speech refers. I must likewise be pardoned for not accepting the hurry of an election as an excuse for misquotations of my evidence. If firebrands *have* been scattered they are not excused by alleging hurry, more than sport. What are my actual opinions, is not the question between us. It is one thing in what light my evidence appears to you, but it is another, in what light you represented my evidence and opinions to

the electors of Rutherglen, and whether or not your statement has been correctly reported in the *Scottish Guardian*.

In your letter I cannot help observing, that the quotations differ materially from those in the *Guardian*, and several of the most offensive and unwarranted are suppressed. I will patiently wait your access to the *Guardian*, and as you have answered my second and third questions, I still request an answer to the *first* and *last*.

I will cheerfully publish your letter. I presume it concentrates the charges against me; it brings them openly forward; and gives me an advantage which the whispered insinuations, the grave looks, the shakings of the head, and other forms of slander and uncharitableness with which religious professors, as I learn, treat me behind my back, have denied me. But as I am to publish it, I cannot let it go unanswered, forming, although it does, a distinct question from that which led me first to address you.

I state, with deference, then, that your letter exhibits a violently distorted view of that National Education of which I am a humble advocate, and which I had the honour of laying before Parliament. That evidence is not fairly treated if not taken *as a whole*. Now, in your argument, you have selected and joined together detached portions of it, and uniformly divested these even, of their qualifying and explanatory context, and made use of them to make good a *case* against me.

It would seem that you are resolved to make me out to be a positive *enemy* to religious education, and of course to religion itself; and in the spirit of special pleading you seize every isolated expression that will help your case, and conceal, or at most slightly touch upon, any of those anxiously guarded parts which I sincerely say were dictated by a zeal for religious education, which, though differing in mere mode and manner, will not yield in genuineness to that of the loudest and most intolerant professor in the kingdom. Repeatedly when you do quote my words, you leave out half my answer, when it tends to prove friendliness to religious education. But I will take your letter as you have marked it, paragraph by paragraph, and request you to peruse each before reading my observations on it.

Paragraphs I. and II. *I compare National* with Sectarian education, the first embracing religious. You represent me as comparing *secular* with sectarian,—secular without religious. This confusion of *secular* and *national* is most injurious to me. Secular Education every one knows is common instrumental and useful knowledge, as distinguished from religion, while Sectarian education mixes the religion of *one sect* with secular education. A proper National Education will give secular education, only, indiscriminately, but will respect conscientious religious differences. The contrary appears to me to violate not only natural morality, as taking an undue advantage, but Christian morality, as doing to others what we should not wish them to do to ourselves.

My answer 3145, does not warrant the gloss you have given it. It is the exclusive study of the Bible *without the book of Nature*—which last the Bible properly read commands us to study—not the Bible properly taught, which I have said leads the ignorant mind to spiritual pride and fanaticism, and in the “predisposed” produces many cases of insanity. Melancholy experience establishes both facts.

Paragraph III. This injures me in the same way by endeavouring to impress the charge, that I would exclude the Bible from the *whole* na-

tional system. You quote my answers 3148-9-50 in so far as they suit your theory ; but you omit the following solemn guard, although it forms part of the last numbered answer. "*But I beg the Committee to keep particularly in view, that I speak entirely of that branch of education called secular ; for I have said that I should make provision for Bible instruction in elementary education. There must be two teachers, the secular and the religious.*"

I do object to the meaningless formula echoed by so many mouths, that education should have a religious *foundation* ; when that imports that the *doctrines* are to be taught to the *infants* of an infant school ; and protest against your holding *this* to mean that I object to religion in education *in toto*. I hold religion to be a paramount END and OBJECT of education ; and as to the *period* of teaching it, I should think that that is the best at which the *understanding* is fitted to comprehend it. So at least says the Apostle.*

I hold it demonstrable that its being a dead letter in so vast a proportion of persons is the result of the too early inculcation of its doctrines, —the rotting unintelligent manner in which these are taught.† The paragraph ends with another instance of confounding *national* with secular, to my prejudice. The precepts and histories of Christianity *are* taught in the Infant Schools.

Paragraph IV. Here you do touch, but most lightly, upon my reservation of Bible instruction in elementary education ; and add, that I explain that I mean that the minister of each sect shall be the religious teacher of the young of that sect. I do so ; and what have you to say against this most just and natural arrangement ? you do say nothing ; but go on to "gather" from my answer 3173, that I do not propose to *endow* the religious teachers. I certainly do not, because they are endowed already, either by the State, or by voluntary co-operation. But the point of endowment is irrelevant to the question of including or excluding religion in National Education.

Paragraph V. You say, I am "most anxious that under *no* circumstances should revealed religion be introduced into our *national* schools." I am anxious that religion shall not be taught in the *secular* ; I do not say this of the *National* Schools ; which embrace not only the secular but also the religious schools. In the same paragraph you interpret my objection to throwing away *doctrinal* teaching upon infants to mean that teaching religion at all in education is an utter absurdity. I must be pardoned for expressing my astonishment at so palpable a distortion of my meaning.* I am treated no better in the remainder of the paragraph, which evidently charges me with the *substitution* of natural for revealed religion generally in education : when I am most evidently limiting the teacher of the *secular* school to that department, expressly intending that the religious department shall be the pastor's duty ; who shall farther be qualified to shew the pupil how the natural revelation and the scriptural, being from the same God, shed light upon each other. You may say if you please that this is a bad way of imparting a knowledge of the twofold revelation of God ; but you much misrepresent me when you charge me with omitting either. I complain of nothing but misrepresentation and partial quotation in your letter. I do not complain of your expressing

* (See again Note No. III. Appendix.—J. S.)

† (There is a deeper responsibility here than persons so marring religious education seem to be aware of.—J. S.)

opinions different from mine. You are quite as free to denominate the schools where the two revelations from God are confounded "excellent models of youthful instruction," as I am to deplore them as marring both secular and religious education. You are as free to denounce the Irish system, as I am to look upon it as the greatest blessing under God, which has been vouchsafed to that unhappy country; and I expect nothing less of your party than that you will oppose all national education not directed by yourselves, whether introduced by Lord Brougham, or any other statesman. Nay, you are free to join the cry of a party, but a party *only*, against a work which has poured a flood of light on man and his place in Creation;—which has been hailed by innumerable multitudes as not only the most beautifully practical system of natural morals which has ever appeared, but as furnishing a philosophy which many pious and sincere Christians declare, has made Christianity itself more clear to their apprehension and more fixed in their belief; which has been signally misrepresented, distorted, and calumniated, but never philosophically refuted, and which will operate *with* the Bible, not against it, in accelerating beyond calculation the moral and religious improvement of mankind; I mean the "Constitution of Man," by George Combe. But I cannot permit you to tell me that I would give that work to the infants from whom I would take away doctrinal Christianity, for I would not commit that absurdity; nor can I permit you to insinuate that I would *substitute* that work generally for the Bible. There is not the shadow of grounds for this calumny from beginning to end of my evidence; there is not the shadow of grounds for it in my own practice; while I am grateful for the moral views and the improved economy of life which my family have reaped from Mr Combe's matchless work, for twenty years that I have presided over a family, that family assembled have not neglected the daily reading of the Scriptures; and we have read these, we trust, not the less profitably that proofs of the power, wisdom, and goodness of the Great Author of the Scriptures, have been placed before us with irresistible force, in the work you think yourself qualified to condemn, and whose humanizing course you vainly attempt to arrest. It is the first time I have ever spoken of religious duties, for I am no *professor*; but I submit that the occasion justifies me in doing so. I doubt not that you and I are destined to hold different opinions, on what constitutes sound education to the end of our lives. Let us treat each other with *fairness* as well as courtesy. Confidently as I anticipate that the system which I humbly advocate will be the National system, ample room will still be left for you and those who think with you to try the effects of yours;—if that can be said still to be the subject of experiment, which has been tried above two hundred years, and has produced the most meagre fruits, both secular and religious; which, while it has little lessened the dominion of ignorance, has not increased morality; has not mitigated selfishness, the unfairnesses and countless immoralities of party spirit, the wide spread gamblings and frauds of trade, the unbrotherly exclusiveness, contumely and self-seeking of rank and fashion, and the ceaseless pride, vanity, and sensuality, of the bulk of mankind;—all of which imperfections coexist in many with a loud profession of religious dogmas, and a patent display of observances,—a Sunday sanctity with a week-day worldliness. This and all this is the weekly admission and lamentation of every pulpit in the land. Under your system I cannot see a reasonable hope of improvement. Under that which you and your party denounce I entertain the humble but confident anti-

cipation that the species will advance farther in knowledge, morals, practical *everyday* Christianity, and consequent happiness, individual, domestic, social, and national, in one generation, than they have done from the Reformation to the present day.—I have the honour to be your most obedient humble servant,

JAMES SIMPSON.

NORTHUMBERLAND STREET,
EDINBURGH, 24th July 1837.

P.S.—I trust it is scarcely necessary for me to guard what I have so freely said of the opinion of your party, and still less what I have said unfavourably of religious professions and prevailing immorality, against the suspicion of personal allusion, or disrespect to yourself.

TO JAMES SIMPSON, Esq. Advocate.

SIR,

I take the first spare moment since the election, to reply to your letter of the 24th. I have turned, as you desire, to the report of my speech at Rutherglen, given in the Guardian; and though it by no means contains all that I said, and in that respect is incorrect, I am inclined to regard it as a fair representation of the views of the Liberal School on the subject of National Education. On that account, I am not disposed to take any steps to contradict it. You will observe that yours is by no means the only evidence from which I draw my views of that School. I found it upon the evidence of Mr Blake, a Roman Catholic, and of Dr Hincks, an Arian, who hold the same views as yourself upon the subject of National Education, though in appearance they do not push them quite so far as you have done. In that respect the report is imperfect, as it does not take notice of what I said respecting their evidence. But as you think the report misrepresents your views, and I owe it to you that no misrepresentation of them shall, as far as I can prevent it, issue from me, I shall forthwith insert in the Guardian the correspondence which has passed between us, in order that the public may understand my objections to your views, and your defence of them. I am glad to find, from your letter, that my representation of your views is substantially correct, at least, such I suspect will be the judgment of the public after they have perused your answer. With regard to quoting your whole evidence, in order to represent your views, no one can suppose that I could print evidence which occupies 114 folio pages. I have quoted the characteristic principles of your evidence *in your own words*, and the public will judge of their tenor. 1st, Your view of Sectarian Education, in my judgment, is education conducted by persons of the *Sect of Jesus Christ*, and impressing the principles of Jesus Christ. The religion, therefore, which you call *Sectarian*, I call *Christian*. As to the exclusive study of the Bible, you are well aware that in the Glasgow and Edinburgh Infant Schools, the study of the Bible is not exclusive. The book of nature, and the elements of science, are taught there as well as in any national school, but they are taught *with* the Bible, not *without* it. 2d, The passage which you say I omit under paragraph 3d, I placed where I thought it ought to be placed, under the next head. But allow me to notice, that you leave untouched my charge against your system, that in your national schools *you do not allow the Bible*, and for the teaching of the Bible

through the nation; you propose to make *no national provision*, and this, too, after you have shewn most clearly, in the first part of your evidence, that there is no hope of spreading education through the country, unless schools are planted and endowed by the State. Might it not occur to you, that neither is there any hope of spreading religion through the country, unless churches are planted and endowed by the State? Is not the inference clear, that the Liberal party wish to disseminate education without religion, and to leave religion to take care of itself, that is, on their own shewing, to disappear from the bulk of the nation. *3d*, You will pardon me if, however melancholy, I deem it useful to have drawn from you such an approbation of Combe's Constitution of Man, as a book fitting to be placed in the hands of children, a book which has received from the pen of Mr Scott an unanswered exposure; a book which, professing a regard for the Bible, treats all the fundamental doctrines of the Bible as absurd dogmas; speaks of the fall of man as "an hypothesis in an age when there was no sound philosophy;" talks of the doctrine of the corruption and disorder of human nature as a "theological dogma;" speaks of death not as the punishment of sin, but as the dissolution of nature; tells us that disease and misery are not the consequences of sin, but may be easily removed from the earth; destroys all notion of human responsibility, referring man's character to the formation of his organs; treats the idea of prayer as preposterous, and the influence of the Holy Spirit as absurd; and in fine, eviscerating the Bible, leaves it as a useless skeleton, the object of professed respect, but of real contempt. With regard to the progress of such a system of education in this country, I cannot presume to say. I know nothing of the future, and therefore cannot prophecy; but knowing something of the character of my countrymen, and having great confidence in it, I am inclined to hope that this too will share the fate of the other attempts which have been made to overthrow Scriptural truth, and Scriptural morals, in order to establish a system inconsistent with both.

Whatever other communication you shall see fit to honour me with, I shall forthwith send, if you desire it, to the Guardian, for insertion. You will agree with me that, on a question where our principles so entirely differ, a discussion is not likely to reconcile our views. Its only use can be to make the public acquainted with both sides of the question. This, I am satisfied, is your wish, as it is also mine.

The Liberal system of education has been placed by you frequently and largely before the public, and you will not deem it unfair that I should be anxious on my part that the public should hear the objections which we have to make to it.

I shall be perfectly satisfied with their decision, and entertain no doubt as to the result.

I have the honour to be, Sir, your most obedient Servant,

J. C. COLQUHOUN.

KILLERMONT, 29th July 1837.

To JOHN COLQUHOUN, Esq. M. P.

SIR,

Your letter of the 29th ultimo, has brought back the question between us to its *original* clear and distinct character, namely, not what is

your opinion of my evidence, as given before a Committee of Parliament, but have you, or have you not, injured me, and endeavoured to prejudice the cause which I advocate, by misrepresenting my evidence and my religious views to the electors of Rutherglen? You appeal to the public as to the *soundness* of my views. This is quite another cause, which may come on another day. I hold you under trial *now*, on the question of a fair or a false representation of them, in an electioneering speech; and I insist that that case shall be first disposed of. You may choose to hold this of very little moment, and continue to endeavour to escape from it into the actual *merits* of my opinions; I beg to differ from you here, and make *my* appeal to the public upon the point of *controversial morality*. This was the object of my first letter, and it is a far more important object than any one's educational opinions. You must not escape from the charge I am about to bring against you, by forcing in another and a different question. I thank you for offering me the columns of the "Scottish Guardian," which would, according to the custom of that paper, have been refused to myself. I hold it of very little consequence, however, what appears there; the readers, at least the supporters, of that Journal, are argument-proof and fact-proof in their own limited range of thinking. I do not appeal to *them*, or to any of their human-improvement-obstructing school. My appeal is over their prejudices to my countrymen at large; to all whose moral perceptions are not swallowed up in religious zeal and intolerance; who can estimate candour and fairness to an adversary; who have a nice feeling, and it cannot be too nice, of the conduct of a gentleman, and whose Christianity is characterised by practical morality, *in conjunction with doctrinal soundness*. You hail the opportunity which you have irregularly *seized*, to give forth your denouncements against what you denominate "liberal education;" I hail it as a legitimate opportunity, offered by yourself, to expose the *mode and manner* in which you attempt to discredit and oppose sound education, and I appeal with confidence, that this mode and manner is enough to take all moral efficacy from your efforts, and consign them to the failure which will assuredly be their fate. This is not the first case made good against your reckless calumnious party. They have, far beyond their self-deluding confidence, weakened their own cause by the unscrupulousness of their advocacy. It is of vital moment that no opportunity should be lost of exposing that advocacy, till wiser men shall drop the violent and polemical mode of diffusing Christianity, and adopt a course more in unison with the message of "peace on earth, and good-will to men," more indicative of a practical conviction that "the wrath of man worketh not the righteousness of God."

Now, Sir, adopting, as you say you do, or approving as correct, the report of your speech at Rutherglen, in so far as it concerns me, I hold you as of new quoting, or *marking with quotation commas*, what you said were *the words* of my evidence. Thrice you say so in your speech, and you repeat the averment in your letter. I call upon you to make good, in the face of the country, that the passages so quoted, and included in commas, in the "Guardian," are passages to be found in my evidence. I deny that they are, most solemnly. I appeal to every judge of controversy, to every honourable mind who feels the *sacredness* of quotation, who knows the immorality, the sin, of a reckless application of quotation commas, and protest against their taking *your* quotations as just and true.

The following are the passages which, as a gentleman and man of honour, you have declared to be mine :—(1.) “ Education should not be sectarian, but one in which all sects agree.” (2.) “ I would have education without religion.” (3.) “ I would not admit the Bible into the schools.” (4.) “ And then the people of this country would come to prefer education without religion.” (5.) “ The Bible unfits young people for after life, their minds are weakened by it, and they fall into fanaticism and insanity.” I here aver that not one of these five passages is to be found from beginning to end of my evidence, or was uttered by me to the Committee.

After misleading your hearers with these five *concentrations* of injurious misrepresentation, you were interrupted by a non-elect (much to his credit), who refused to believe that any one in sane mind, in a Christian country, could have declared such opinions in the face of the Legislature. Such is always the result of an overshooting zeal. He suspected that the passages were “ garbled.” What did you *then* do? You did not deny this heavy charge, but shifted your ground, and suppressing three of the passages, repeated two of them,—the third and fifth,—the last a little modified in expression. I ask you, what am I to make of this extraordinary incident succeeding your repeated asseverations, that not to misrepresent me, you quoted my own words? Why did you drop some passages and vary others? Are controversial rules with your party so lax that *this* may be done? If so, it is time your countrymen, to whom you make a confident but rash appeal, should be put on their guard. Let me ask you another question,—Would you have made this admission, would you have *mitigated* the monstrous words you put into my mouth, but for the interruption of the non-elect? Seeing that you yourself have put this case on the issue of correct quotation, if you shall fail to point out the passages, *as quoted*, in my evidence, I am not called upon to go a step farther, but to demand a verdict against you on the presumed misrepresentation of misquotation,—that passages have been quoted as mine which I never uttered. Doubtless you, with the approbation of many of the supporters of the “ Guardian,” will endeavour to escape from this “ melancholy” position, by *arguing* that what you call “ the characteristic principles of my evidence,” warrant you in *making* these my words. By doing so, you forfeit the pledge of quotation. I protest against *your* most partial judgment, and keep you to the issue of your own choosing, *my words*. In those you have given me, lies all the injury you have done me. They are not my words,—there are, moreover, no passages in my evidence the same in *substance* with them—and more yet, they are utterly unwarranted as *compositions*, giving, as they do, a view of my evidence and opinions altogether false and calumnious; indeed the very *reverse* of my meaning as stated to the Committee. As I mean to publish the whole of my evidence, which either directly or remotely touches religion, the truth of what I now pointedly aver will be judged of by the public. I can no longer leave that evidence buried in a large parliamentary folio, at the mercy of platform equivalents, and pithy concentrations; and to many of these most weak, because immoral, attacks, the system of education which I advocate, as it is realized, will yet be subjected. Of *your* passages I have only farther to say, that No. I. puts nonsense into my mouth. There is no *education generally* in which all sects can agree, because one part of education is religion. I hold that *secular* education only should unite all sects; therefore I ne-

ver *could have* uttered the passage imputed to me. In No. 5, for the benefit of the friends of the Guardian, it may possibly be necessary to say, there is a specimen rather of "garbling" than of pure composition. Some of the words quoted by you are *de facto* in my answer 3145,—such as "unfit *young people for after life*, " *the mind is weakened by it*," and "*fanaticism and insanity*." But to shew the utter perversion of my meaning in *your* quotation, by placing the *Bible* as the nominative, which I do not, but *an error* of which I was speaking, I must, although unwilling to lengthen still more a long letter, quote the answer 3145 entire, prefacing it with the last part of the previous, 3144.

"To confound secular and religious knowledge is to injure both. First, secular knowledge is thus injured; it is apt to be limited and controlled, not so much by Scripture, as by the particular interpretations that different sects choose to put upon Scripture; that is, in seventy or eighty different ways, which is about the number of well distinguished sects in this country, till its own origin in eternal truth is broken down, obscured, and lost. Assuming that all sound philosophy and all true religion must harmonize, there is a manifest advantage in cultivating each by itself, till its full dimensions, limits, and applications shall be brought clearly to light. We may then advantageously compare them, and use the one as a means of elucidating our views of the other.

"3145. Have you any examples in support of your statement?

"I know schools with well-meaning but imperfectly educated directors, where the Bible is the school-book—the only school-book; where a large Bible is selected and placed upon a stand in the middle of the school, impressing, at least leaving the impression to take effect upon the minds of the young, that the Bible is the only book in the world, and addressing to it something almost of an idolatrous aspect. In those schools, every lesson, however secular, arises out of and comes back to the Bible; for example, if the lesson should be the natural history of the bear, it will not be permitted to be entered into till the passage is read about the bears that tore the children that mocked Elijah; and if the lessons should peradventure turn to the goat, the description of the Day of Judgment, with the goats upon the left hand, and the sheep upon the right, is first found out and read. This leads to the inculcation of the hurtful error (for I hold that, by the arrangements of the Creator, no error is harmless), that the Bible is given to teach all knowledge, scientific included, and that nothing can be true which is not to be found there. The question in such schools always is, What does the Bible say upon this point? And the error is inculcated that God has opened only one, and not two great books,—the Book of Nature as well as the Book of Revelation,—and has not made the one to throw light upon the other, provided they are separately studied. The effect of this upon secular knowledge is such as to unfit young people so trained for after life; the mind is weakened and injured by it, and it will be practically found that the children coming from such schools will be exceedingly imperfectly educated, if they can be said to be educated at all. In those of them who have particularly excitable temperaments, religious feelings will take hold often to a dangerous extent, so as to subject the young person to the influences of fanaticism and (if there is a predisposition) to religious insanity. But in the great majority of cases, it will operate in the way of disgust, by overdoing religious instruction; and the Bible and the reiterated instructions will be all

thrown away whenever the pupil escapes into freedom. It is in this way I hold, secondly, that religion is injured by this mode of education, and the end is defeated, for overdoing is always attended with disgust. It happens, in striking confirmation, that a report given in to the General Assembly of the Church of Scotland, by their Committee of Superintendence of Education in the Highland Schools, particularly dwells upon the fact, that the visitors always found the pupils who had made most progress in secular knowledge, the best instructed in religious. I should hold also, that the tendency to overdo and overtask, by religious instruction, in infant schools, is perhaps one of the most effectual ways of abusing those institutions, in the way cautioned against by Dr Brigham, that can be conceived. There is so great a zeal and anxiety on the part of the religious to inculcate religion, that they think they never can overdo it ; and therefore the infant brain is overworked by an excess of religious instruction, and runs the risk of being injured by that, which ought to be made, if properly inculcated, a source of pleasure, being made a source of unsuitable intellectual labour."

I leave the candid, the fair, and the truly religious, to compare these *my own* words with those arranged for me by you. I have just read in a later number of the "Guardian," of 21st July, that you honoured me at Port-Glasgow with this *sum-total* of my long and anxiously guarded evidence : "Mr Simpson, as was formerly stated (at Rutherglen, I presume), proposed to *get rid* of the Bible in school altogether !" Your electioneering attempt to connect me with politics not of my own choosing, because I was summoned by the Irish Committee (on which Mr Roebuck and Sir William Molesworth *sat not*, although Sir Robert Peel, Sir Robert Inglis, and Lord Stanley, as well as Mr Wyse and Dr Bowring, did, as you knew from the names on page iv. of the Report) ; and to libel the respectable and numerous witnesses, of all shades of opinion, from all parts of the empire, as "*a number of witnesses connected with the party*," I will not stoop to answer. Till you clear yourself of the charge which I now deliberately and advisedly bring against you, I will not waste time in arguing the import, scope, and tendency of my evidence with you. You say you cannot be expected to print 114 folio pages (my religious evidence is about eight pages),—I never asked you. But I do ask you to do that, which you ought to have done at Rutherglen and Port-Glasgow ;—*let my evidence alone*, in future speeches to assemblages who have never seen it and have no access to it. It is a most unwarrantable disingenuousness current with your over-zealous friends to attack books in platform speeches ; to raise a "mad dog" cry, by a spirited distortion or two of what the author has made a volume, and that often in his absence. I have several most ungentlemanlike, I should add unchristian, examples, which I could furnish of this trick of the platform,—one of the *approved* means of promoting religion in the land. The remainder of your letter I will be pardoned for denominating pure intolerance, capable, if this were the place, of easy exposure. You admit you *transposed* a part of one of my answers, in your previous letter, because *you* thought it ought to be placed under another head ; that is, where it served you, though it injured me ; and even where you did "place" it you did not *quote* it, but referred to its number, for the readers of the Guardian and others, who have not the book. I have quoted it in my last letter, and in the right place. The endowment of the already endowed religious teachers is irrelevant to any view of the question between us, and is a last resource.

You have, finally, grossly misrepresented Mr Combe's tendency, and this, very many as sincere Christians as yourself will tell you. You laud Mr Scott,—so do all the *religious* journals; but all the impartial ones hold his book as misrepresentation from beginning to end. I beg to refer you to the tremendous and unanswered castigation by Mr Hewit Watson, sold by all the booksellers.* You are pleased to compassionate my gratitude to Mr Combe for his noble exposition of the philosophy of benevolence and terrestrial happiness. I can quite afford to return that kindness, in relation to the actual predicament in which you yourself stand. I consider all combinations to persecute conscientious opinion "melancholy,"—all attempts to force particular religious views on the children of parents who dissent from them,—all platform violence as a means of spreading the Gospel of Peace,—and, lastly, every thing that departs one hair's-breadth from the most perfect fairness and candour in controversy, religious as well as secular. I have the honour to be, your obedient humble servant,

JAMES SIMPSON.

NORTHUMBERLAND STREET,
EDINBURGH, 1st August 1837.

P. S.—I beg to refer you to seven pages of the second edition of my volume on the Philosophy of Education, at page 138, for a carefully digested view of my opinions on religious education, for any possible future discussion between us.—(See Appendix, No II.)

TO JAMES SIMPSON, Esq. Advocate.

SIR,

I will proceed to notice what is material in the *matter* of your letter of the 1st. You will excuse me if I do not adopt its *manner*. My rule of "controversial morality" is to give my opponent hard arguments but not hard words. The attacks, therefore, made by you upon my "reckless calumnious party," "their prejudices," "their self-deluding confidence," "the unscrupulousness of their advocacy," their "violent and polemical mode of diffusing Christianity," the "limited range of their thinking," "their "being argument-proof and fact-proof," their being "a human-improvement-obstructing school," &c. and for myself my "want of candour," "want of fairness," "want of morals," "platform violence," "tricks of the platform," "electioneering attempts," "unwarrantable disingenuousness," "gross misrepresentation," "calumnious, weak, and criminal attacks," "ungentlemanlike, unchristian," "persecution," "intolerance," all these which are not arguments, but long and hard words, you will allow me to lay aside. I do not see that they promote the discussion; to me they appear to encumber it. I, it is true, am not affected by them, but I have no wish to provoke in you farther irritation. I seek to shew the defects of a *Liberal System*, not of any one's temper. Perhaps, however, I should regard these epithets as illustrations of that "controversial morality" respecting which you are solicitous. Specimens of the tone of chastened discussion by which the liberal school is to put to shame our "polemical intolerance."

* (I soon wished to have recalled this letter, in order to have altered the mode of expression (not the substance) of my allusion to Mr Scott. The expression was hurried, and has an appearance of personal asperity which, although provoked by my correspondent, I can sincerely say I did not feel towards Mr Scott. I had the work, not the author, in my mind.—J. S.)

Let me, however, while I preserve my own manner, advert to the substance of your letter. I confess that when I read its commencement, I was alarmed at the thought of some enormous crime which I had committed, which was to exclude me from the pale of all candid controversy. But I was somewhat amused to find that the "immorality and sin" which I had committed consisted in this, that in reporting my Rutherglen speech the reporter had not placed aright his commas of quotation—had thus violated "the sacredness of quotations," and brought upon me the "immorality and sin" of "a reckless application of quotation commas." It is true that *I* had no hand in adjusting these, as I did not overlook the report, but lest the reporter should be oppressed by the idea that he has committed some heavy offence, I would venture to assure him, as I think he may assure himself from reading your letter, that he has not at least misrepresented the *substance* of your views—that substance being comprised in the quotation which your letter contains, and reduced to a point in my speech to which you refer at Port-Glasgow, that "Mr Simpson proposed to get rid of the Bible in school altogether." That, after fully reconsidering your evidence, is the one object, to which, as I understand, you point, that I think will seem to others the only intelligible issue of your system. It is quite true that you perplex the question, by what I must be permitted to call a verbal fallacy. You use the word Education to include instruction, whether given by the clergyman or by the schoolmaster. I have ventured to use Education in the popular sense of instruction to children *in school*. So limited, I again repeat, that you exclude all revealed religion from your system of education, and that (to refer to your own quotation), instead of having the Bible on the desk, you exclude it rigorously from the school. I repeat again (for the fact cannot be too often repeated), that according to your plan, *the Bible, and the truths of the Bible, are never to be taught within the national schools*. I admit that, in presenting this your naked proposition, I strip it of those metaphors and distinctions with which you have sought to disguise it. I take away the garnishing of the dish, in order to shew its contents, but this I am quite justified in doing, as my object, and it ought to be yours, is to present your real plan of education to the country. I do not wonder that you apprehend the effect which this simple view of it will have upon the public mind, but you are hardly entitled to complain that I misrepresent you, when dropping the flowers of your fancy, I present the matter of fact *in your own language*. The public might be perplexed by quotations long and obscure, such as you have favoured me with, but they will all appreciate what kind of national schools we should have, *in which the schoolmaster is not to be allowed to teach the Bible*.

You speak of those schools in Glasgow "with well-meaning but imperfectly educated directors, where the Bible is the school-book," and where a system of religious training founded on the Bible is followed, "you cannot be ignorant that all the improvements of which you boast so highly in your Infant School in Edinburgh," are to be found in this Glasgow school; and that, moreover, *the system of moral training* which, in your work on popular education, you justly deem so essential, is to be found there in far higher perfection than in your school. You seem willing to forget that it was these "imperfectly educated directors," these gentlemen of the "human-improvement-obstructing school," who first enabled you to establish yours, by sending you *at their expense* Mr Wil-

derspin. The public, at least, seem to be of opinion that your school, from which the Bible is excluded, and in which Combe's work is the text book, does not deserve equal favour with our bigoted Bible schools; for, as you say, 2451. "The society of which I am a director, have never dreamed of establishing another (school), as they can hardly by voluntary subscriptions support that one, it is yet supported, though the directors are in great fear of the failure of funds, when the interest its novelty has excited has abated." The Bible Infant School of Glasgow is, on the contrary, flourishing, and has led to the establishment of twelve more on the same principle, and of twenty other juvenile schools. Your knowledge of the future, of which you speak with so much confidence that I dare not question it, enables you to predict that the Scriptural system will perish, and the Liberal system be established. To those less acquainted with the future, these facts might suggest a different conclusion.

There are many *other topics* to which your letter almost irresistibly invites me; your charges of "platform violence," of "persecution," and "intolerance;" your request that "I will let your evidence alone" in my future speeches. Am I correctly informed that the platforms of Glasgow, of Edinburgh, of Bath, and of many other towns, have resounded with your addresses upon education? Can one who has thus obtruded his views upon the public, complain when they are made the subject of severe public comment? Have you forgotten that the greatest intolerance is always shewn by those who have professed *unscriptural* systems of religion?—That the fiercest persecutions have issued from the church which, like the Liberal school, professing its respect for Christianity, destroys it, considers, as you do, the Bible an unfit book for popular education, and excludes, as you would, the Bible from all the schools under its influence?

All these are inviting topics, and would offer room for ample comment, but I forbear. I have no wish to pursue this controversy further. You have drawn me into it, and it would not have become me to shrink from your appeal. But I dislike controversy in all cases, and have no wish to pursue it, where it appears to lead to such personal irritation as I trace in the tone of your last letter. I here lay aside my pen. Our mutual object has been, I think, attained. Yours was to expose what you thought my misrepresentation of your opinions; mine was to present to the public a fuller representation of them. My purpose is answered.

I rejoice to learn that you are about to publish your evidence. It is somewhat diffuse indeed, and prolix, and may therefore deter the less zealous reader, but I would entreat public attention to it, and I trust that some one will be found to draw out of it those salient principles which exhibit your liberal system of education. I can desire nothing more useful to enlighten public ignorance on this question, and to correct any tendency it may have had to favour the liberal school of education. In this way, though not exactly as you design, you will have given a most valuable contribution to the cause of religious education. You will advance, though not perhaps precisely as you expect, "the terrestrial happiness of mankind," and become a most efficient instrument in preserving to us the blessings of scriptural education, and securing us from the withering curse of public infidelity.—I have the honour to be, Sir, your obedient servant,

J. C. COLQUHOUN.

KILLERMONT, August 4. 1837.

To JOHN COLQUHOUN, Esq., M.P.

SIR,

Your letter of the 4th, this day received, has added insult to injury. It does not attempt to deny the grave charge I bring against you of misquotation, by actual composition of passages imputed to me; but you justify your conduct in a tone of playfulness! You are pleased to make merry with the "sacredness of quotation," and throwing the piccadillo over on the editor of the Guardian, facetiously console him under the consciousness of it. You will please to look at your former letter, and you will find that you made the quotation in that paper *your own*, commas and all. My notions of the "morality of controversy" are so strict, that had I, in the course of my profession as an advocate at the bar, ever been guilty of one act of abusing that pledge of accuracy, I should have deserved to have been stripped of my gown. I will refer this point of honour to the whole profession, or to any non-professional gentleman. *My* case, I submit to the public, is made out. Your pretence of having only left out my "metaphors" and "garnishing" will not serve you with men of truth and honour. You are not to be the judge of the effect of this "stripping" process; had this been the whole measure of your offence, but I pointedly deny the "dish" itself, and all its most offensive ingredients.

I repeat finally, I protest against your ingenious argumentation on the "substance" of my evidence. I regret that I was led to answer you one word on that irrelevant question.

You charge me with hard words and irritation, and rebuke my loss of temper. This is easy for you who have received no injury, although you have inflicted one of the greatest. But my natural warmth *followed* your gallant avowal of having *composed* evidence for me. I have suffered much from your faction, and see no reason for precise measures either with them, or, considering your treatment of me, with you. As the advocate of the freedom of conscientious opinion, I *can* scarcely be intolerant. I have in the present instance acted on the *defensive*; but one intolerance I shall ever manifest,—*intolerance towards intolerance*.

I do speak from platforms in the lectures I "obtrude" on the many towns which have *invited* me; but I never yet abused that position by attacking an absent person, either by insinuation or by name,—by giving false and distorted views of any one's principles and opinions,—by quoting a sentence or two from an author in his absence, to raise a prejudice against him,—and most assuredly never by composing words for him, and pledging my word several times that they were his own.

I never said, "Do not attack my views," but "Do it fairly, or let it alone." The public, not you or I, will judge, which of us have most reason to wish the exposure made by this correspondence. I remain, Sir, your obedient servant,

JAMES SIMPSON.

NORTHUMBERLAND STREET, EDINBURGH,
6th August 1837.

APPENDIX.

I.

EXTRACT from the **EVIDENCE** given by **JAMES SIMPSON**, Advocate, before the **SELECT COMMITTEE ON EDUCATION IN IRELAND**, 1835, from the **REPORT** ordered to be printed, 10th September 1835. The Extract contains the whole of his Evidence on the subject of **RELIGIOUS EDUCATION**.

[N. B.—The several passages circumflexed on the margin, are the most important to the foregoing correspondence.]

- 2793 In ascertaining the qualifications of teachers, would you introduce any reference to religious opinions?—I expect to be afterwards examined by the Committee upon the mode of teaching religion in the elementary schools. But I should say at present, in answer to that question, that the seminants ought not to be examined with regard to their religious opinions; and I shall afterwards, when I come to that point, state my reasons.
- 2794 Would you require any certificate with regard to their moral character and conduct?—Certainly, certificates of their moral character and conduct should be required.
- 2795 Would the practical effect of the system you recommend be to allow the appointment of a Dissenter or Catholic, or even an infidel, without any examination as to their religious opinions on the part of the Board?—The teachers of the elementary schools, it is proposed, shall be secular teachers, and no more. As shall be afterwards stated, they should not be required to teach revealed religion, but more, they should not be permitted; and it should be cause of removal that they interfere to inculcate, however indirectly, either religious or anti-religious views. The department of revealed religion must be committed to more competent hands. Hence, the religious opinions of the secular teacher cannot in either way affect his pupils.
- 2796 Would you license an individual who professed himself, or was known to be, of no religion?—For the reason I have stated, I would not inquire into that in licensing a teacher for an elementary school. I shall afterwards, when the Committee come to the religious question, give my reasons for holding that an elementary schoolmaster should not teach, or be permitted to teach, revealed religion. I mean that there shall be other and much better provision for it; namely, that it shall be imparted to the young, not by the elementary teacher, but by the proper religious teachers, the clergy of the different persuasions. I should secure that the secular teacher should keep his irreligious opinions, if any, to himself, by dismissing him for meddling with the subject, either for or against it.—(Pp. 231 to 232.)
- 2832 Has it happened in Scotland that clergymen, themselves perfectly unexceptionable men, have been unpopular in the parishes to which they had been appointed, simply from the fact of the parishioners having had no part in their election?—That has very often happened.
- 2833 Would not any schoolmaster, appointed in the way you have proposed, be equally exposed on similar grounds to the capricious dislike of the parishioners?—He might; but the duties of the schoolmaster are so different from the duties of the clergyman, being limited to the instruction of childhood and youth, that I do not think they would come so much into contact with the feelings, and particularly the most delicate and difficult to deal with of all, the religious feelings of the people.

283 Are there any feelings more delicate than the feeling which a parent entertains relative to the education of his child?—Certainly none ought to be; but I have not practically observed that in the majority of people those feelings are at all so strong, at least so irritable, as their religious feelings.

2835 Suppose the case of a voluntary teacher of strong religious feelings prevalent in the parish, suppose him to belong to what is called the Evangelical persuasion, and on the other hand let it be assumed that the national schoolmaster is a person whose opinions incline towards Deism; in such circumstances, with reference to the existing feelings of society, would it not be extremely probable that the voluntary schoolmaster would be the more popular character of the two; and that, in such a state of things, there would spring up throughout the country a feeling of dissent and distrust of the National schools?—Certainly; but I think it would, in the course of time, very much diminish, as people got more enlightened, more tolerant, and more qualified to distinguish between secular and religious education.—(P. 234.)

2893 Do you think a teacher who had thought proper to enter the church should be allowed to continue his functions as teacher in the school?—For reasons which I shall state when the Committee shall examine me upon religious education, I should say very decidedly not; that he should not continue his functions as a teacher if he entered the church, or became in any way a clergyman.

2894 Do you think it still more objectionable that, being a clergyman, he should hold a living in conjunction with his school?—Certainly; in contemplation of an improved system of education, I should think it would be as unnecessary as hurtful.

2895 Would it not tend in a great measure to save the public money; might not the same person's undertaking the duties of a clergyman, and also the duties of a teacher, and receiving a small emolument for each, be a much more economical arrangement than dividing the duties into two separate departments?—Each duty is full occupation when adequately performed. I believe that generally it may be said, that all pluralities of labour, and accumulations of functions, are injurious; that it is injurious to the clergyman to be a farmer, and injurious to the schoolmaster to be a shoemaker.

2896 Is it not very much the practice in Scotland for young men destined for the church, to spend some years previous to entering the ministry in teaching a school?—It is very common.

2897 How is it found to work there?—In making the schoolmasters dissatisfied, while very few of them ever obtain livings; they remain schoolmasters for life, and they pay only a divided attention to their duties as schoolmasters, owing to the constant operation of their ambition to be clergymen, and the continuation of the studies which they think are to fit them for that higher function.

2898 You think it injures both professions?—I think it does.

2899 If a clergyman has leisure, and devotes it to teaching, may it not be an advantage to himself?—Not as a schoolmaster. But the question suggests, what I have often thought exceedingly desirable, that some of the leisure hours of the clergymen might be very well employed indeed in giving scientific instruction to his parishioners, by occasional lectures and experiments. Some of the Scotch clergy, both Established and Dissenting, do this, and it is increasing now from the progress of interest in enlightening the people. A few country gentlemen, even, amuse themselves by giving lectures in their parish; Sir George Mackenzie, who resides at his seat in Ross-shire, and whose name I have already mentioned, is an honourable example.

2900 Why do you limit it to scientific instruction on the part of the clergyman?—I think that besides requiring only an occasional hour, it would be more suitable, as being more directly in aid of religious instruction. Scientific instruction brings out the proofs of design and harmony in the universe, and the wonders of the works of God, His wisdom, power, and goodness.

- 2901 Then it is to science, and to science only, in so far as it is connected with natural religion that you would propose to limit the lectures of the clergyman?—Of course; he teaches revealed religion at its proper time, and brings an enlightened natural theology in aid of it. This is too little done by some zealous but mistaken religious teachers. All scientific phenomena suggest to a properly constituted mind natural theology. It is impossible to give a lesson in science, as it ought to be given, without unfolding some truth in the manifestations of God; and an enlightened teacher will delight to point out this connection. Natural theology is another word for science and truth; they are convertible terms, and they are inseparable.
- 2902 Why do you consider that scientific knowledge would be probably one of the acquirements of the clergyman of the parish?—In Scotland every candidate for clerical orders must produce testimonials of his having gone through a complete scientific university course. He must have studied physical and moral science; and I think he could not employ better his leisure from his religious duties than in enlightening and elevating the minds of his parishioners, by instructing them in natural theology.
- 2903 In the formation of the Board, of which you have spoken, do you contemplate that the members, or any of them, should be paid?—I do; I think that they ought to be paid, and highly paid; that they ought to be paid like the judges of the land; that their *status* should be elevated by every means. When I say like the judges of the land, I mean that they are quite as important functionaries, and ought to be made so by the Government.
- 2904 What would you consider a fair remunerating salary to the members of the Board?—I am not aware of the number that the Board might consist of, but the judges on the bench in England and Scotland, and in Ireland, are each as numerous as those commissioners would require to be; and it would be a mere trifle to the nation to endow them to the extent that would raise them to a similar rank.
- 2905 Have you found, practically, that the services rendered to the State are proportionate in any degree to the amount of the payment received by public officers?—Perhaps not; but I would reverse the proposition, and say, that the remuneration ought to be in proportion to the services, and that the services of a Commissioner of National Education would be of the very highest value and dignity.
- 2906 Are you aware that the salaries you point out, namely, the salaries of the judges, would be higher than that received by the prime minister of this country?—I did not, by alluding to the judges, point out any particular salaries; but I mean to say that they ought to be high.
- 2907 Would not the effect of making the salary high be to make the situation an object of ambition to people who were influenced by other motives than those which you are so desirous to secure?—No doubt high salaries are extremely desirable to all descriptions of men; but it does not follow that a Government, that does its duty, will advance men indiscriminately to high salaries.
- 2908 From what class of men do you desire that the Board should be constituted, and how should the members be selected?—Having answered to a previous question, that if teachers produce evidence of moral character and conduct, I am against inquiry into their religious opinions, and that I mean to suggest, when examined on that head, a different provision for religious instruction, with which the secular teachers shall have no connection; and farther, as I hold it expedient that secular education alone ought to be committed to the control of the National Board, I see no advantage, but evil, in composing that Board of individuals of different religious sects as such. It would be impossible to represent all sects in the commission, and not less difficult to make a fair and just selection; while zealous sectarians might endeavour to unsecularize the secular education, and give it a religious character in accordance with their own peculiar views, notwithstanding that separate, and to all sects

satisfactory, institutions existed for religious education. I should therefore suggest that the Board shall be composed of the best and fittest men in regard to moral worth and intellectual attainments, and especially educational knowledge and experience (always excepting teachers actually engaged in educating, and *ex-officio* functionaries), whom the Government can find, subject in their choice to public and Parliamentary observation, as it now is in the selection of Regius professors in the universities. And as these last produce testimonials when candidates for chairs, I should suggest that the Commissioners produce testimonials, which Government shall, but subsequently to the appointment, lay before Parliament, and publish, as well those of the unsuccessful as the successful candidates. It will follow that the choice will extend over the whole empire; I am, of course, against any inquiry into their religious opinions, or any tests. In Scotland these are not required of the judges, and nowhere of members of Parliament.—(Pp. 240 to 241.)

- 2939 Of what members would you constitute the Committee?—If it is to be an elective body, that must be left to the rate-payers.
- 2940 Would you prescribe that any particular persons should be elected in virtue of their office; for instance, the clergyman, the medical man, or the magistrate of the parish or district, as a necessary element, an *ex-officio* member of this committee?—I do not think that *ex-officio* membership in this could have any bad effect, and particularly in country parishes. Those are generally the men of most intelligence; men who do and ought to take an interest in the welfare of the locality. And I should think that an *ex-officio* appointment of so many, and the rest elected by the parishioners, would be a very suitable arrangement; you at least ensure a certain portion of intelligence by doing so.
- 2941 Would you include among the official members the minister of a dissenting congregation in the parish?—Surely; any clergymen that do duty of any kind in the parish.
- 2942 Would you apprehend, from the admission of these clergymen into a body which has the direction of education, any injurious consequences to religion or to education?—None, under the surveillance of the board, and regulated, in so far as it is secular education, by a well-arranged system of books.
- 2943 Do you think that if clergymen were permanent members of the committee, it would be possible to prevent altogether religious interference with the course of education?—Yes; because there will be no power, and it will be one reason for giving no power to that body or district to interfere at all in the kind of education.
- 2944 What power and duties would you give to the board?—The first power and duty is the raising and apportionment of the assessment. The only other duty which occurs to me which it would be safe or expedient to commit to this parish or district board, would be observation and attention to the education going on in the schools, which I should propose that they should do by the appointment of a committee of their own number, which should be called the school committee, to visit the school, observe its progress, and report its deficiencies.—(Pp. 243 to 244.)
- 2954 You have stated in the beginning of your evidence, that you distinguished education generally into various classes, in reference to the ages and to the course of instruction to be given. Will you enter more into detail as to the course which you would prescribe for elementary education?—I promised to the Committee to put my ideas in writing upon that subject, as it is of importance that they should be precisely stated, and if the Committee will allow me, I will now read what I have written.

[The Witness read as follows:]

“Elementary education is threefold; Physical, Moral, and Intellectual. 1. The first is the proper nurture of the different corporeal systems, cutaneous, respiratory, digestive, nervous, cerebral and muscular, by the proper nourishment and exercise, suited to each, comprised in the practical exposition and

application of food, cleanliness, ventilation, sleep, and muscular exercise, and in the avoidance of all excess, sensuality, foul air, filth, long confinement, constrained sitting postures, &c. This branch of education should begin at birth, and be inculcated on the understanding of the pupil as soon as he can comprehend it; so that, from his conviction of the advantages of fulfilling all these physical duties, as the conditions established by Nature of health of body and mind, he may perform them all through life with a willing obedience. 2. At two years old, and till six, the pupil should be placed in an infant school, where moral and intellectual education will commence. This should be his place, whatever may be his rank in life; for the exercises necessary to moral training, or rather which constitute moral training, cannot be realized in the domestic nursery, but only in the systematically arranged and conducted nursery of an infant school, where there is the important element of numbers and variety of dispositions, without which, as in a community, the moral feelings which have relation not to ourselves, but to our fellow-beings, cannot be practically exercised, and the selfish animal feelings cannot be practically regulated and restrained. The objects of restraint ought to be, all the varieties of selfishness, coarseness, violence, cruelty, and deception; while those for encouragement and actual daily and hourly exercise, should be generosity, gentleness, mercy, kindness, honesty and truth, with delicate and cleanly habits, and refinement in taste and manners. Much may be done at this stage of education to prevent, by anticipation, those fallacies, prejudices, and superstitions, which, rendering the uneducated intractable, constitute a serious evil in society. To the infant school is indispensable a play-ground for muscular exercise and the practice of moral intercourse: This part of the institution is really the principal school; the employments of the school-hall are but secondary, and much, at least one-half, of the school day should be passed by the infants in the play-ground. The spot should be tastefully laid out with borders of flowers and fruits, for the practice of forbearance, and the exercise of taste and refinement. As already said, the in-door intellectual training, by lessons, is accessory and secondary, and ought on no account, for the sake of exhibition, to be rendered primary in importance. It cannot be too strongly impressed on the conductor of an infant school that the infant brain, the instrument of thought and feeling, as is physiologically demonstrable, is incomplete and unconsolidated; and that an attempt to bring out precocious power by tasking and labouring it, will not only defeat its own end, but, if persevered in, will end in the destruction of the mind itself, and certainly of the health. In this we read the melancholy history of infant genius and precocious talent, and trace it to its early grave. As, however, the period of infant school is four years, much may be acquired intellectually without one act of intellectual labour deserving the name. A skilful teacher will lay simple nature in his pupils' way, as he would attractive objects and playthings, and gradually, incidentally, and to themselves almost unconsciously, familiarize them with a great extent of useful knowledge, as if they themselves had picked it up in their own careless path. Objects, pictures, realities of all kinds, surround them, and there is lesson and knowledge in them all, and usefulness that will not be lost during life. Reading may be picked up in the same easy and unconscious manner before six years of age; the simple arithmetic by visible signs, simpler geography, and much more, all without a task or an effort. It is further physiologically observed, that the exercise of the moral feelings, provided the excitement of passion of all kinds be avoided, is no labour to the brain, but a healthful exercise, and so arranged by an all-wise and benevolent Creator. Revealed religious instruction (for natural religion inheres in every lesson) if it is inculcated in school, and not, as is much better, by the child's own pastor, ought to be confined to the simplest histories and precepts of Scripture, and should never be given as a task.

"The advanced or juvenile period of elementary education should com-

mence at six and end at fourteen years of age ; while physical and moral and religious exercise (the latter decidedly under the pastor) should never relax, and their principles and effects be made the subject of regular intellectual exposition and study. The course of study ought to be nearly as follows : The Monitorial machinery, which was partially introduced in the infant school, will be arranged and practised on a larger and still more systematic plan in the juvenile. This important instrument ought to be skilfully, readily, and methodically used by the teacher, for without it one teacher cannot conduct a numerous school, but with it he may easily manage 200 pupils. The grand object will be to inculcate real, substantial, useful knowledge, and words only as its signs. The Pestalozzian system, as simplified by Dr Mayo, begun in the infant school, should proceed in the juvenile, and be made the basis of much incidental instruction ; for reading, spelling, grammar and etymology, together with much useful practical knowledge, may be incidentally acquired. Second, if second, to the Monitorial, is the Incidental system of teaching. Its saving of time and labour is very great ; and the subjects it embraces, instead of confusing and mutually obstructing each other, take their places as nature points out, and aid each other's acquisition. By the Incidental method, too, the teacher advances a numerous class of pupils at the same stage of training ; which is decidedly preferable to teaching many minutely divided classes. The real knowledge imparted should always be accompanied by illustrative realities, or their drawings or models. Penmanship and arithmetic, besides being imparted incidentally, will be practised for improvement at separate hours. As the pupils advance in age, say from 10 to 12, they will go on into the elements of natural history and geology, while natural theology will incidentally assist and elevate the pursuit. Proceeding, they will be taught geography by the globe as well as maps, geometry and the elements of astronomy, both planetary and siderial. Music should be taught as a resource and refinement. The pupil should draw as well as write, and may learn to do so to some extent incidentally while the pencil with which he writes is in his hand. Farther on in the course, having passed his 11th or 12th year, the pupil may commence the study of a general outline of civil history, on which may be incidentally ingrafted much of the economy, civil military, manufacturing, and commercial, of his country ; with a simple view of his rights and duties as a citizen ; a knowledge of ranks in society, and their just foundation ; and of the nature of trades, professions, labour, wages, markets, &c. These points of knowledge, in the form of regular and often-repeated lessons, will be easily mastered in two or three years. The elements of chemistry, with practice in experiments, will follow, to be succeeded by the elements of physics and mechanics. By the elements of these sciences is meant that broad foundation in principles and their applications, which, even if no more is acquired, will be of great practical value in life, but which form the basis of a more extended and profound pursuit of these sciences. A knowledge of Man, as a physical, moral and intellectual being, should next be imparted ; the structure and functions of his body, the conditions of his health, and the faculties and operations of his mind, with the marked and beautifully harmonious relations of both body and mind to external objects, and the duties thence arising, as a system of natural ethics. Last of all, an outline of English literature, a knowledge of the names, and, as far as practicable, some notion of the works of British authors, both in prose and verse.

"Languages, other than the vernacular, ought to form no part of elementary education. These, as well the dead as the living languages, should be learned by those who choose or need them, by separate, and, by all means, subsequent study. The study of these or any of them, during the elementary period, would engross too much time and attention, to be consistent with even moderate success in elementary training ; besides, experience has shewn that the very young, from the irksomeness of the study of languages, are apt

to dream over them, to the great sacrifice of mind ; and that much greater progress is made in a year or two after 14, than in five or six before it. The above sketch is purposely confined to Secular Education, with its inseparable Natural Theology ; of which last the teacher should never for a moment lose sight. A separate teacher, and that the pastor of the parents, ought to take upon himself the earliest religious instruction of the young, according to the sects to which their parents belong ; and time and place should be allotted for this important part of education."

955 Do you found the system of education you have now described upon any particular system of mental philosophy, or is it collected from various experiments which may have come under your own practical observation?—Upon both ; and, anticipating the question, I have very shortly put in writing a sketch of that philosophy, which, with the leave of the Committee, I will read ; it is a very simple analysis of the human faculties, upon which that system of training is founded, and to which it is applied. It is substantially what I have stated more at large in my work on the necessity of popular education as a national object.

[*The Witness read as follows :*]

"The human faculties are divided into three classes, the Animal Propensities, the Moral Sentiments and the Intellectual Powers, a classification which mankind practically adopt in the affairs of life. The Animal Propensities, which chiefly require the restraint and regulation of education, and which have the dignity of utility in that proper use for which they were bestowed, but in their abuse constitute vice and crime, are,—the appetite for food, to preserve the individual, the abuse of which is gluttony and drunkenness ; the appetite of sex, to preserve the species, the abuse of which is lewdness and debauchery ; the desire of property, to accumulate capital, the abuse of which is avarice and theft ; the impulse of self-defence, and defence of offspring, friends, and property, the abuse of which is contention, violence, and aggressive war ; the impulse of resentment of injury, the abuse of which is rage, revenge and cruelty ; the impulse of self-love and self-elevation, necessary for self-interest and self-respect, the abuse of which is selfishness, love of power, tyranny, and pride ; and the love of good opinion and praise, the abuse of which is vanity, ambition, and love of glory. All these feelings centre in self. The Moral Sentiments go out of self, and have relation to, and seek the welfare and happiness of others. The chief with which the educationist has to do are benevolence and justice, which act towards men, and veneration, which, while it gives respect for human worth, is the source of piety towards God, and the foundation of religious feeling, inferring, in its very existence, the existence of Deity. These three important faculties can scarcely be too much exercised. Yet even they, if not regulated by the intellect, may be abused ; as benevolence in indiscriminate alms-giving, justice in severity, and veneration in sycophancy and superstition.

"The Intellectual Powers are subdivided into the faculties which observe and know, and those which compare and reflect. In infancy and youth the observing faculties are in greatest activity and request. They cognise all existing external objects, with their qualities of form, colour, size, weight, position, number, and store the mind with real knowledge ; giving also the talents of drawing, painting, statuary, mechanics, and calculation. Another knowing faculty observes and records those changes in the condition of objects called events, of which history, in its widest sense, is composed. The comparing and reflecting faculties establish truth by comparison and analogy, and by the deductions of necessary consequence, and constitute respectively the faculties of illustration and logical reasoning. The faculty of language converts things into their signs in words, and gives utterance to thought.

"On the other hand, the Creator has established a marked and easily as-

certain relation between each of the foregoing faculties and external objects in nature ; and on these relations is based an obvious system of practical ethics for the regulation of human conduct, and a test for the conduciveness of social institutions to the production of human happiness. Education, above all, is essentially the improvement of the faculties named, to the end of regulating the animal propensities, increasing the activity of the moral sentiments, and enlarging the power of the intellectual faculties. The most popular writers, who, like Shakspeare and Scott, have successfully portrayed human nature, have assumed the faculties now named as constituting man. Nevertheless, these writers have only described or painted these faculties or impulses in action in their fictitious human beings ; I do not mean that they have laid them down specifically and systematically, or given them specific names. It is a system different from any of the previous systems of mind, but it is one which I humbly conceive to be very consonant with common sense and every-day experience."—(Pp. 245 to 248.)

- 2969 Is not temper an important qualification ?—Very high moral feelings in general are essential to an infant teacher.
- 2970 Is the Edinburgh Infant School conducted principally on Mr Wilderspin's system ?—Entirely.
- 2971 Are there any other similarly constituted schools in Edinburgh ?—There are two others, but those are erected upon sectarian principles, by two of the established clergy, who thinking, if I am not mistaken, that there was not sufficient appliance of Bible lessons in the infant school,—which, for very good reasons, to be afterwards stated in detail, are not there rendered a task and an infliction,—separated from the society, and with the aid of their respective congregations, have established infant schools of their own, but without play-ground, and in which therefore the Wilderspin system of moral exercise cannot be applied, and where is given a very paramount and preponderating importance to Bible instruction, at a period of life when it is entirely lost.
- 2972 Do you not think that the attempt to sectarianize infant schools has been very prejudicial to their benevolent influences ?—Most prejudicial ; I know that in Glasgow, where there are six infant schools, the established clergy have drawn them all into their own system, while the directors who were dissenters have withdrawn.
- 2973 Do you think that these infant schools are liable to considerable abuse ?—Liable to very great abuse, in over-labouring the infant mind ; and that is an abuse into which they are apt to run, for a very obvious reason, namely, that it is the intellectual progress of the children alone that can be exhibited. The moral training is not capable of exhibition, and therefore there is always a temptation to the teacher, for the sake of his own credit, to cram the children, and to exercise them too much intellectually, to the serious injury of their health. In a properly conducted infant school the intellectual training will be of the lightest possible description ; the paramount object of an infant school is physical and moral training, the exercise of the play-ground, and the intercourse of the little community who are there running in liberty, ease and happiness ; while the intellectual training ought to be a mere variation of their amusement. But a skilful teacher, upon the true principles of the system, can in the course of the four years they attend, without an effort of theirs, give them a great deal of very useful knowledge. There is an author, whose work has only lately come to this country, Dr Brigham, of Boston, to whose name I have already alluded, who has written a work upon early mental training, and its dangerous consequences to the unconsolidated brain of infants, which accounts for the short lives of the precocious, who are ignorantly over-laboured. This work had fallen into the hands of the late Mr Cobbet, who very indiscriminately considered it as a death-blow to infant education ; and indicated in his Register, that he meant to publish, at his own expense, a cheap edition of Brigham's work, to put down for ever the "abomi-

nation" of infant education. The same work has fallen into my own hands, for a copy of it was sent to me from Boston, and another to Mr Combe. We immediately saw it was the most powerful ally we could possibly have to support the legitimate system of infant education, and we have been at pains to make it known ; so much so, that the Messrs Chambers are now engaged in reprinting it in the columns of their Edinburgh Journal, which circulates to the extent of nearly 60,000 copies per week.

- 2974 You would not apprehend any evils from the establishment of infant schools, if a proper sense of the mode in which they should be managed were diffused amongst the community?—On the contrary, the greatest benefits, physical, moral and intellectual.—(*Pp. 250 to 251.*)
- 3034 In exciting the activity and exertions of the pupil, what are the means you would use ; do you recommend the principle of reward and punishment should be applied to any great extent?—Looking to the principles upon which I found a proper system of moral as well as intellectual education, I see that rewards and punishments address themselves to inferior and selfish feelings, and have a tendency to produce very injurious effects ; that they become positive institutions for encouraging and increasing those very selfish feelings, which it is the paramount object of a proper system of moral training to moderate, regulate, and repress.
- 3035 Would you apply the same remark to emulation?—I conceive that emulation, although it is currently called generous, cannot be generous ; if there is generosity, it is over and above. Emulation is selfish, and can only be so ; and, in a generous mind, what has been taken for the generosity of emulation, is a generosity that survives in a few, a very few, amiable minds, is independent of emulation, and exists, not because of the emulation, but in spite of it.
- 3036 Is it not part of the philosophy upon which your system is founded, that you are to take man with the qualities he possesses, and to work upon those qualities?—No doubt of it.
- 3037 Now, inasmuch as emulation and the desire of reward and fear of punishment are amongst the strongest impulses of human nature, how can you altogether exclude them from your view?—It is one thing to exclude them from view, but it is another positively to institute for them ; they will operate powerfully enough without our aid, nay, in spite of us ; but we should not make it part of our system to have positive means by which those selfish feelings should be actually encouraged. There are, as there must be, in the world, enough of means to gratify legitimately a love of good opinion and a proper ambition, without actually instituting, as a part of the system of education, a machinery for the purpose of keeping them in a state of permanent and almost exclusive activity ; for it results that in all schools, and in all colleges, where prizes are hung up, the prizes are the great objects of desire, and the education, the light, and the knowledge, are considered as mere means by which those prizes, those distinctions, and those elevations and superiorities, can be obtained. Therefore I should not legislate for the increase of these feelings ; I should not institute for them ; I should *at least* let them alone, for they are sure to be strong enough in life, do what you will. I say *at least*, for the first principle of proper moral training is the regulation of every selfish feeling ; so that our institutions ought all to be in precisely the contrary direction.
- 3038 The human mind always acting under the impulse of some strong motive or passion, what other stimulant would you substitute?—It is a truth observed, in the philosophy of mind which I have submitted to the Committee, that the different faculties which the Creator has bestowed have all pleasure in their own exercise ; a pleasure which is not known to those educationists who have confined their views to the exercise of one, or a very few of them. Now a sound system of education will exercise, and I have seen it exercise, all the faculties, and there is pleasure, intense pleasure, in that exercise ; and we

find practically, to begin with the infant school of Edinburgh that the happiness of the children is kept up, and their exertions and zeal maintained, although reward and punishment, at least reward, is unknown; for I think reward much more injurious than punishment in its tendency. Reward and emulation are there utterly unknown; and when I say all this, I do not speak of it as an ideal theory, I have seen it in satisfactory operation.

3039 Would you extend the same remark to rewards where the rewards were not made a proof of merely comparative, but of positive, advancement; where it was not an object of competition as between boy and boy, but where it was made a proof of the positive advancement of the individual himself?—If it could be so managed that it should not appear in the eye of the pupil as an ultimate end, for the attainment of which his intellectual and moral exertions are looked upon by him only to be the means, I should have no objection to it; but there is so much danger of that unfavourable result, and that result is so subversive of all your purposes of moral improvement, that I should have great hesitation in giving a decided opinion for anything like positive reward at all.

3040 Would not the strictness with which you hold this doctrine, lead almost to the inference of the inefficacy, or the actual mischievous consequences, of the doctrine of future rewards and punishments; you contending as you do that it ought to be taught that virtue is its own reward, and vice its own punishment?—Punishment, by which I mean suffering, is inseparable from vice, both here and hereafter. Both are in the hands of God, and expressly reserved by him, when he says, “I will repay.” Were I under examination on criminal legislation, I should doubt both the expediency and the right of man’s inflicting punishment at all, or anything beyond restraint and reformation. But I think if I have read aright, that it is a perversion of Scripture to address reward to our selfish feelings; it is a degradation of religion, and has led to very great evils. I have humbly read in that Book, and in the works of divines of high authority, that our future reward is a perfected character, into which it were a solecism to conceive selfishness entering; and that in that character, in that high and, to us, yet inconceivable increase of the power and activity of our moral and intellectual nature, consists the Heaven which we are told is “within us.” The character is the reward; and it involves a glaring contradiction to offer this reward to selfishness.—(Pp. 258 to 259.)

3068 What is your opinion of giving tasks for neglect of study?—I conceive that to be an ignorant absurdity; it is injurious in the highest degree, as the positive institution of a system which shall do away all the feeling of pleasure which I wish to associate with study itself.

3069 Is not its necessary tendency to make such studies distasteful to the learner?—Certainly. In some schools learning large portions of Scripture is made a punishment. I think this is quite horrible.

3070 Has it practically had the effect of revolting many young minds from the study of Scripture?—No doubt it has; the Sermon on the Mount, itself, given as a punishment, would be distasteful; it is matter of amazement that grown men and women could ever sanction such a practice.—(Pp. 261 to 262.)

3136 In a former part of your evidence you were understood to state, that you would prohibit the secular elementary teacher from giving instruction in revealed religion, as such?—It is most important to speak guardedly and distinctly here. I have said, in my former evidence, that natural theology inheres in every lesson, and is inseparable from secular education, but I have not the same opinion with regard to revealed theology or Christianity; I do not hold that that does inhere in secular education. No doubt dividing the revealed theology of Christianity into preceptive and doctrinal, and the preceptive considered, as it is by the very high authority of Bishop Butler, as a republication of natural morality, I should admit that, as being identical with natural morality, in might be held to form an inherent part of secular

education ; but because it is revealed, it is better separated from secular education. Doctrinal Christianity is beyond all doubt a distinct and separate branch of knowledge, as much as geometry or chemistry.

3137 What do you mean by "preceptive Christianity"?—Preceptive Christianity is the morality of Christianity.

3138 In inculcating the precepts of Christianity, would you make use of the sanctions of Christianity to enforce them?—Certainly.

3139 In your preceptive portion of teaching, would you make Christianity, as revealed in the Scriptures, the basis upon which those preceptive lessons were founded?—I should do so ; but I should also by another and a separate course of teaching (and I mean that there should be a teacher for each), impress upon the pupil that the precepts of morality have a natural source as well as the revealed.

3140 In teaching the precepts of Christianity, you have stated you would adopt the sanctions of Christianity to enforce them ; will not this require reference to dogma and history ; in other words, to doctrinal Christianity?—Certainly ; but I do not hold that to be the duty or the province of the secular teacher, and I have proposed a provision for that, so that I should exclude from the secular teacher any interference with the subject, and limit him, when he inculcates morality, to impress upon his pupils natural morality alone, shewing them that it has a natural origin in their own constitution, and in the relation of that constitution to external creation.

3141 Before proceeding farther on this important topic of examination, the Committee would wish to put a question which, however, they beg you to understand they leave it to your own choice to answer or not, as you please ; what are your own religious persuasions and connexion?—So far from hesitating to answer that question, I congratulate myself that it is put, for it gives me an opportunity of declaring that every word of my evidence on this important head is guided and directed by an earnest desire for the progress of genuine practical religion, and that what I propose are my own humble but conscientious views of the *best* mode of attaining that end. My views may differ from those of others, but I claim for my purpose as much respect, at least, as is due to that of the most zealous sectarian in the land. I am a member of the Church of Scotland, a son of that church, for my father was for more than 60 years one of its ministers, 45 of these in the capital.

3142 Would you exclude altogether from the elementary school religious teaching, as based upon Christianity?—Not from the *school*, but with regard to the *secular teacher* ; I would secularize secular education wholly, and not partially.

3143 Would you then distinctly prohibit the teacher from any reference, in the course of his lessons, to Christian doctrines or Christian history, as such?—It would be better to do so.

3144 How would you make the provision of which you speak, for the teaching of the Christian religion?—I would, as I have said, secularize secular education wholly, as such, but at the same time make a most perfect provision for education in revealed religion, and this I should do by allotting to every elementary school both secular and religious instruction, but under different teachers and at separate hours. And my reasons for doing so are these : first, secular and religious truth, though from the same God, are distinct in their sources and evidence. I hold it to be unphilosophical to blend them, and confound in the young mind the difference of their source and evidence, because each gains strength from the fact of arising separately, yet meeting in one centre of truth. The benefit of this strong, because double foundation for religion, is lost where revealed religion is appealed to authoritatively, as controlling philosophical or secular truth. This is the opinion of eminent divines and Christian moralists. Melancthon recognises this distinct origin when he says, "Wherefore our decision is this, that these precepts, which learned men have committed to writing, transcribing them from the common

reason and common feelings of human nature, are to be accounted as not less divine than those contained in the tables given to Moses ; and that it could not be the intention of our Maker to supersede, by a law graven upon stone, that which is written with his own finger on the table of the heart." This view of Melancthon's is confirmed by Cudworth, Adam Smith, Reid, Dugald Stewart, and Thomas Brown, and, I may add, Paley. These philosophers all lay down, or assume the same important doctrine. To confound secular and religious knowledge is to injure both. First, secular knowledge is thus injured ; it is apt to be limited and controlled, not so much by Scripture, as by the particular interpretations that different sects choose to put upon Scripture, that is, in seventy or eighty different ways, which is about the number of well-distinguished sects in this country, till its own origin in eternal truth is broken down, obscured, and lost. Assuming that all sound philosophy and all true religion must harmonize, there is a manifest advantage in cultivating *each by itself* ; till its full dimensions, limits, and applications shall be brought clearly to light. We may *then* advantageously compare them, and use the one as a means of elucidating our views of the other.

- 3145 Have you any examples in support of your statement ?—I know schools, with well-meaning but imperfectly educated directors, where the Bible is the school-book, the only school-book ; where a large Bible is selected and placed upon a stand in the middle of the school, impressing, at least leaving the impression to take effect, upon the minds of the young, that the Bible is the only book in the world, and addressing to it something almost of an idolatrous respect. In those schools every lesson, however secular, arises out of, and comes back to the Bible ; for example, if the lesson should be the natural history of the bear, it will not be permitted to be entered into till the passage is read about the bears that tore the children that mocked Elijah ; and if the lesson should peradventure turn to the goat, the description of the day of judgment, with the goats upon the left hand and the sheep upon the right, is first found out and read. This leads to the inculcation of the hurtful error (for I hold that by the arrangements of the Creator no error is harmless) that the Bible is given to teach all knowledge, scientific included, and that nothing can be true that is not found there. The question in such schools always is, what does the Bible say upon this point ? and the error is inculcated that God has opened only one, and not two great books, the book of Nature as well as the book of Revelation, and has not made the one to throw light upon the other, provided they are separately studied. The effect of this upon secular knowledge is such as to unfit young people so trained for after life ; the mind is weakened and injured by it, and it will be practically found that the children coming from such schools will be exceedingly imperfectly educated, if they can be said to be educated at all. In those of them who have particularly excitable temperaments, religious feelings will take hold often to a dangerous extent, so as to subject the young person to the influences of fanaticism and (if there is a predisposition) to religious insanity. But in the great majority of cases it will operate in the way of disgust, by overdoing religious instruction, and the Bible and the reiterated instructions will be all thrown away whenever the pupil escapes into freedom. It is in this way I hold, secondly, that religion is injured by this mode of education, and the end is defeated, for overdoing is always attended with disgust. It happens, in striking confirmation, that a report given in to the General Assembly of Church of Scotland, by their committee of superintendence of education in the Highland Schools, particularly dwells upon the fact that the visitors always found the pupils who had made most progress in secular knowledge the best instructed in religious. I should hold also that the tendency to overdo and overtask by religious instruction in infant schools, is perhaps one of the most effectual ways of abusing those institutions, in the way cautioned against by Dr Brigham, that can be conceived. There is so great a zeal and anxiety on the part of the religious to inculcate religion, that they think they never can overdo it, and there-

fore the infant brain is overworked by an excess of religious instruction, and runs the risk of being injured by that, which ought to be made, if properly inculcated, a source of pleasure, being made a source of unsuitable intellectual labour.

- 3146 Is this attempt to inculcate at a very early period the study of the Scriptures common in the infant schools in Scotland?—There is a strong tendency on the part of the more zealous churchmen to draw infant schools into their own power; I have reason to think that the same is true in England; and I know that in Glasgow they have absorbed the infant schools, and that they have rendered the situation of dissenters who were directors so little desirable, that the direction of those schools is now entirely in the hands of churchmen.
- 3147 What is your opinion of this attempt to sectarianize education?—I think it would be completely destructive of the very principles and spirit of a national plan of education, and would do all the mischief of which I have now spoken, because sectarians are zealous, and they are very apt to overdo, and overdoing would be attended with the greatest mischiefs.
- 3148 Do you strongly deprecate the using the Bible for teaching to read, which is so common in many schools in Scotland?—Decidedly I should not make it a book in the secular school.
- 3149 Would you use the Bible at all in secular education?—Certainly not.
- 3150 Not even the stories and parallels (parables) of the Bible?—Not in secular education. But I beg the Committee to keep particularly in view that I speak entirely of that branch of education called secular; for I have said that I would make provision for Bible instruction in elementary education. There must be two teachers, the secular and the religious.
- 3151 Can you give any facts of your own knowledge, or any authorities, which could lead you to divide secular and religious education in the manner you have recommended?—In Scotland, during the period of my own elementary education, the separation was, in all schools but the parochial and those for the lower orders in towns, complete. Neither in any English reading school nor grammar school for the middle classes was the Bible a school-book. The education at school was secular, and at home religious. Zeal upon this subject has much increased of late; and in circumstances, in many instances, which make it very difficult to trace it to any other than a sectarian, if not a political source. There are zealous friends of revealed religion who cannot for a moment lose sight of it, and would mix it with everything. Their current phrase is, that education must have a religious foundation, which means in some mouths that education shall consist of religion exclusively, and in others, that it shall secure adherents by binding the young to the sect of the speaker. Many repeat it honestly, but without definite meaning. When the subject shall come to be viewed calmly and rationally, the plan of teaching secular knowledge by one teacher, and revealed religion by another, will and must, if we are to have *national* education, gain ground. It is extensively gaining ground.
- 3152 Is it possible so to separate morality from the motives upon which that morality, according to Christian doctrine, is almost universally received?—I hold, that in explaining to the pupils the foundations of morality, it is not only possible, but it is absolutely necessary, otherwise you are confounding the *two* sources of morality; they are distinct sources, and you must expound them separately; I mean that that shall be done by different teachers.
- 3153 Have you any other authority besides those you have quoted approving the separation of secular from religious instruction?—I have one most striking authority, one which has made quite a sensation in Scotland. It is the speech of Mr Duff delivered in the General Assembly of the Church of Scotland in the month of May last (1835). This gentleman is the first missionary whom the General Assembly have sent to India; he is a man of great worth and of splendid talents, as the address he made that day, which will never be forgotten,

proved. He stated, in the form of a speech, which was replete with eloquence, and denominated Demosthenic, which fixed a degree of attention and interest amounting to a very high excitement, that his mission to India had almost entirely failed; and that all missions to India, in the mode in which they have hitherto been executed, must necessarily fail. He owed any partial success which followed his labours to adopting the course of first shaking the Hindoo superstitions by inculcating scientific knowledge. So high was the excitement, that when he concluded his speech there was a simultaneous movement of devotional feeling so strong in the Assembly, that a motion to go to instant prayer was carried by acclamation. A sublime prayer was poured forth by Dr Gordon, one of the most eloquent and popular preachers in Scotland. He prayed fervently that God would send forth his light, and his truth. What that light and that truth are, in Mr Duff's splendid commentary—and it was that commentary which called all who heard it to prayer,—is not doubtful; that they are the twofold revelation of God, his Works and his Word, and that these are distinct and require separate study. Mr Duff, in his speech,—which was characterized by all the force and all the immediate effect of what we are told of the oratory of Greece and Rome, and in which the General Assembly of the Church of Scotland must, by what they did upon it, be held to have cordially concurred,—narrated the failure of missions to India, the utter impotence of doctrinal preaching to the ignorant. It drew a picture of the missionary expounding the doctrines of our faith, under a banyan tree, to the careless passers-by, his audience changing every few minutes, as we have seen with preachers in the streets of London; while the better instructed, and even the ignorant, with whom the missionary conversed, met the external evidence by miracles with the utmost possible contempt, adducing hundreds of Hindoo miracles for one Christian, all of them of infinitely superior wonder, and therefore rejecting that as the basis upon which they could be brought to believe in the revelation which he preached; and equally rejecting internal evidence, which has so much effect, and the strongest effect, upon many minds, as that which was to them utterly incomprehensible. He found them rivetted by every feeling which can actuate human beings to their own superstitions; and pointing, as he stated, with severe and with just sarcasm, to what they see and believe to be the every-day practical effects of this christianity, which is preached to them, upon the lives of multitudes of cadets and writers, and the various functionaries, civil and military, who flock to India to live in sensuality, worship wealth, manifest the most unchristian selfishness, and leave the country with all they can carry away. Mr Duff proposes to enlighten the Hindoo, and to begin to enlighten him with *secular* knowledge; separately and previously to attack his superstitions and fables on their own philosophical impossibility and absurdity; to open to him the book of Nature, and then to follow it up with the book of Revelation.

3154 Is the system which is recommended so strongly by Mr Duff before the General Assembly, in actual practice at present amongst any number of the missionaries in India who are engaged in the conversion of the Hindoos?—I am aware that it is so, and that the missionaries of Serampore not only hold that in order to undermine the superstitions of the Hindoos it is necessary to teach them physical and moral science, but they are actually practically acting upon that principle. I am in possession, at least I have access to documents upon that subject, but they are now in Edinburgh; but if the Committee will give me leave, I will take the earliest opportunity, upon my return, to transmit them to the Chairman. I may say that the well-known anecdote of the bramin destroying a microscope, that showed him that he destroyed animal life to an immense amount in every mouthful of water that he used, is an excellent and forcible illustration of what may be done by true science, and I thank the Honourable Chairman for recalling it to my memory.

3155 Would you make any difference between the ignorance that exists in this

country and the ignorance that exists in Hindostan ;—None. Ignorance is ignorance, and superstition and prejudice are superstition and prejudice, as much in the lanes and alleys of London, in the closes and wynds of Edinburgh, where, as Dr Chalmers eloquently and truly says, thousands are firmly imbedded in heathenism, as in the plains of Hindostan.

- 3156 The superstitions and false opinions to be got rid of there, do not exist to the same extent as in Hindostan?—Dr Chalmers uses the term “heathenism” to the one, and he can apply nothing stronger to the other. It is quite as necessary in the one region as in the other to prepare the soil morally and intellectually before the seed of Christianity can be expected to take root in it. Dr Chalmers uses another expression, which is equally graphic ; he says he would “excavate” the people from their mass of heathenism. It is one of the most powerful figures which that orator ever used, and it has become now quite current. The excavation, and the means of that excavation, the instrument with which it is to be done, will certainly not be the mere weekly operation of the pulpit ; but a great deal must be previously done by proper secular education.
- 157 Do you think that the application of revealed truth alone will be sufficient to produce this change?—Mr Duff thinks not, and the General Assembly agreed with him. The Creator intended *both* his Revelations for the human mind, and evil must follow the exclusion of one of them. This mode, however, has been much followed, and accordingly, although it has been at work from the Reformation, it has done very little ; the very small progress yet made is the daily and weekly complaint of our spiritual guides, and is notorious to every one.
- 3158 Do you attribute that small progress to the circumstance of secular education being so little attended to?—To secular education being so little attended to, and so defective in its quality, and particularly that there have been no institutions for practical moral training.
- 3159 How would you apply the means, you have stated to the Committee, in practice?—By a careful provision for previous secular education, including moral exercise, and that followed up by religious education : moral training and secular knowledge I hold as preparing the soil for the seed of Christianity, and it is particularly illustrated by the doctrine involved in the parable of the sower. The sower, who went forth to sow, was on his way to prepared ground, while the seed that fell by the wayside and withered, or was choked by the thorns, fell in unprepared ground ; and I see in that parable a confirmation of the doctrine which I am now endeavouring to enforce, that the ground must be prepared, and that the seed itself is not the preparation of the ground. I know that there are theologians who hold that it is ; but that I conceive to be quite inconsistent with the doctrine in the parable of the sower, and with the result.
- 3160 Why would you distinguish so totally between religious and secular education?—I would not distinguish them *quoad* the pupil, but *quoad* the teachers ; so that the pupil shall have a teacher of secular knowledge, which comes from a distinct source, the revelation of God’s works, and he shall have a teacher of revealed religion, at a separate hour, and that teacher of revealed religion shall be his minister, the minister of his persuasion ; so that the ministers of religion shall be bound to take upon themselves the religious training of the young. They have too much thrown it over upon the schoolmaster, and I think improperly ; it ought to be in their own hands ; they are called the religious teachers, and their religious teaching is not sufficient when confined to a weekly homily in the pulpit ; they ought to teach the young, and each pastor the young of his own flock.
- 3161 Will the ministers of different persuasions be enabled to do that ; have they sufficient time for the purpose?—Certainly ; they cannot apply their ministrations more effectually than to become the religious instructors of the young.

- 3162 Would you compel them by any means to teach the young?—Compulsion would not be called for. I cannot conceive a clergyman refusing to instruct the young.
- 3163 Would you adopt the same plan of separating religious from secular education in a country where there was no dissent, but where all classes were of one opinion upon the subject of religion?—Yes; I should still say that the secular teacher has enough to do to teach secular knowledge, and that it is more particularly the province of the pastor to take the religious under his own charge.
- 3164 Does not the pastor carry a greater degree of authority in teaching religion than the secular teacher?—Undoubtedly.
- 3165 If the secular teacher be also qualified to be a religious teacher, either from being a minister, or by his previous course of study, would you prevent such teacher, who has the secular education of his pupils specifically under his particular charge, from also giving religious instruction?—Yes, I should think the division of labour would cause both to be better done.
- 3166 What are the evils that you conceive would arise from the exercise of both duties by one person?—That they would be worse done, and that there would always be a risk of the teacher, if he were a sincere sectarian, giving his own particular religious views, and directing the character of the instructions into a sectarian channel.
- 3167 You think he would introduce doctrinal points in the course of his religious instruction, almost in spite of himself?—I have no doubt that he would.
- 3168 Is there not much Christianity within the province of the secular teacher which might be employed as confirmatory?—It is better to have the whole of it in the hands of the pastor.
- 3169 Can you give any examples of secular teachers who have been employed as religious teachers, applying or employing their functions in sectarianizing education?—I cannot mention examples; but I should expect that course from them; because where a person is sincere in his belief of certain opinions, the importance of the subject is naturally in his view so great, that he would be very apt to yield to the impulse to impress it upon his pupils.
- 3170 Do you think that the arrangement you propose ought to satisfy the different sects?—I think that it ought where there is no admixture of political sectarianism. When the object is the supporting a dominant establishment, I do not think it will be satisfactory; it will satisfy no sect who court power and predominance.
- 3171 Cannot you conceive that persons may consider it an essential ingredient of all instruction that it should be based upon early Christian education in connexion with secular?—With respect to what is called basing education upon religion, I have generally heard it from those to whom, with the most perfect charity, I have imputed the intention of drawing the young into their own sect; but I consider that the idea of basing education upon doctrinal religion is an utter absurdity; doctrinal religion is a distinct branch of instruction afterwards to be attained, and is addressed to a much riper state of the faculties, and a much more advanced state of knowledge, than can possibly be held to apply to what is called the original foundation.
- 3172 Supposing the case of a family of peculiar religious tenets, where there was no pastor to give the religious education which you have stipulated for, would you leave that family altogether without religion in your system of education?—I should certainly make no provision for that family by arranging that they should look to the secular teacher for religious instruction: in so peculiar a case, I should expect there was enough of religion in the family itself to secure religious instruction to its young members; such a family moreover, would be the last to submit to the religious interference of the secular teacher.
- 3173 In case the State should decide to adopt the voluntary system of religion, and that all establishments for religious purposes should be abolished, might

it not then happen that in many districts no religious teachers would be found, and that consequently in that case your system of education would be totally disconnected from religion?—I do not contemplate that extreme case now alluded to, that there shall be an utter want of religious teachers; there is no want of them now, and I do not think that, even under the supposed voluntary system, there would be any want of them. I should think that an extremely improbable result, because the religious feelings are implanted in men, and those religious feelings create establishments, and create a necessity for religious teachers; and I should not expect that, as long as those feelings remain, religious teachers would disappear. We should always find religious teachers, as a necessary means of supplying that want. In the extreme case, to which the question refers, it must be then thought how the deficiency is to be supplied: that religious instruction should be in some other way provided; but I should expect to find a sufficient machinery for religious instruction, even under the voluntary principle.

3174 Is not there a common basis of Christianity, a basis upon which all sects of Christians agree?—There is.

3175 Then why exclude so much of it from your system of education, stating, as you do, that your exclusion of religious instruction is founded on the existence of religious dissent?—I do not exclude it from education, but from secular education; otherwise I should exclude Jews, and all others that were not Christians, from the schools, and I wish to exclude no human being from the secular schools.

3176 On the principles you have stated, do you think it is any interference with religion, merely placing the Bible, without note or comment, in the school, and inviting the children to read it?—It is better not placed in the secular school at all.

3177 It is stated that one of the principles of the Catholic church is, that the reading of Scripture, without note and comment, is not permitted, upon the ground that the explanation of every portion reposes upon authority, and that taking it upon private judgment is a departure from the principle of the Catholic church; would not the introduction of the Bible into schools, under such circumstances and in such a manner, be opposed to one of the most marked tenets of their religion?—What has just been suggested is an additional reason for throwing all religious instruction whatever upon the several pastors.

3178 Would you wish that religious education should repose not so much upon precept as upon doctrine?—Upon both.

3179 Which has the most influence upon conduct?—The precept, certainly; yet we miss the precepts of Christianity in the various creeds.

3180 Do you think the arrangement you have proposed upon this subject is *sine qua non* to a general system of national education?—I should say that without it we shall never carry into effect a system of national education; I conceive it *sine qua non*.

3181 Would you think it essential in any legislative measure for national education, that in the body of the law itself it should be distinctly and clearly stated that there should be no interference whatever by the secular teacher with the distinctive religious tenets of the respective sects frequenting the public schools?—I should think it would be most essential that that should form part of the law, and that religious education should be left entirely in the hands of the proper religious teachers, the pastors of each persuasion.

II.

Extract from the PHILOSOPHY OF EDUCATION, &c., by JAMES SIMPSON, Advocate. Second Edition. Pages 138 to 145.

RELIGIOUS EDUCATION I have advisèdly reserved till the conclusion of the chapter on secular. It is an important question how, during the period of elementary education, from two years of age to fourteen, is a knowledge of revealed religion to be imparted, and, its best fruit, a truly religious character, cultivated? The secular school, it may be, unites the children of different religious sects, who, although agreed in the whole secular course, would differ as to the mode, or substance, or both, of the religious instruction. Let us put out of the question the fact, a source of the most erroneous views of this question, that any one sect is favoured above the rest by its connexion with the Government of the country, and suppose that all are on a footing of perfect political equality. Which of these sects ought to have the religious instruction of the *whole* school? which has a right to claim this privilege? To both questions the answer, in sense and fairness, must be, none of them. It cannot, in reason, make any difference, in the question of the best mode of securing a religious education, that one sect has got endowment, power, and privilege, from the state? This can give it no control over the consciences of the adherents of the other persuasions, even if it did, what it does not, set the seal of truth upon its own scriptural interpretations. No sect, therefore, has a right to shut the secular school against all but itself, by insisting that its peculiar religious views shall be exclusively taught there. There is but one other course, and that is such an arrangement as shall secure to all sects secular instruction, and to each sect its own religious. What is this arrangement? I do not answer this question lightly. I have given it the most deliberate consideration, conversed upon it with men of profound reflection and unquestionable candour and disinterestedness, some of them the ministers of religion, as well churchmen as dissenters, and discussed it, not less, with both divines and laymen who maintain an opinion different from that which I am about to submit, and are habitually provided with all the approved arguments in support of their own. The arrangement is this, and I stated it to a committee of Parliament before which I had the honour to be examined, as the course that will be ultimately followed, because it must, namely, that, of the young, the secular education, and the religious, shall be placed in different hands; that the secular teachers, as well infant as advanced, shall confine themselves to natural knowledge and its inseparable concomitant natural theology; and shall not be permitted to meddle with revealed religion, either preceptive or doctrinal, which shall be taught, and its relation to natural knowledge demonstrated, by the proper religious teacher the pastor, the children of each sect having the benefit of the instructions of the pastor of that sect. The arrangements for this branch of education may be according to convenience; but I would humbly recommend the resort of the pupils to the proper school for religious instruction, the place of worship of their sect. There even the youngest child from the Infant school shall resort; there he will find his pastor, and as from a kind parent, hear the message of salvation, the tidings of peace on earth and good-will to men, as something higher and holier than the lessons of every-day school, as something associated with privilege and pleasure, and disconnected with task, and toil, and tears. A part of one day in the week besides Sunday, when the pupils might again

meet their minister for friendly examination, would suffice, the rest of the day to be holiday, so that every association with religious instruction should be pleasing. In the trust-worthy and trusted hands of their pastor, not excluding their parents at home, the pupils shall find the Holy Scriptures; for I am not singular in the wish, which I share with many whom I know to be pious persons, to see the Bible cease to be a common school-book. In nothing has zeal without knowledge been more unfortunately manifested than in tossing down the sacred volume upon the benches of a common school-room, vulgarising it as a common reading book, perverting it into task work, and even punishment, and associating its very name with tedium, satiety, and disgust.* It is not to "*exclude the Bible from education*," which will by some be unfairly imputed to me, to advocate the novelty of saving—of *rescuing*, it from the ill usage of a common school, from a most unsuitable degradation and perversion, and placing it in hands where, from the earliest to the latest impressions of life, all its associations will be exalted, and all its lessons, impressive and delightful. As an objection to this arrangement we should of course be met with the thesis which has oftener been advanced than reflected upon, namely, "*that education ought to have a religious foundation*," which, it is alleged, it will not have, if the Bible be disconnected with the common school. It is believed that it is to attain this object, to degrade the Bible into a common primer, and that the lessons of our faith are necessarily impressed on the pupil as he thumbs, and soils, and spells out, and dreams over, and too often loathes, the sacred page. If, by a religious foundation for education it be meant that religion should, at the earliest dawn of reason and feeling, be inculcated and practically exercised,† the proposition is true; and accordingly it is proposed that the infant school pupils even, shall attend the instructions of their pastor. But if, by a religious foundation, it be meant that all secular knowledge must be based on scriptural, and must originate there, I deny the proposition as utterly erroneous and absurd. Revealed religion, as knowledge, sacred and important as it is, is but a branch of knowledge, like mathematics, or astronomy, or chemistry. In its doctrinal department, it is, like them, addressed to a more matured intellect than that which is exercised in the foundation of all education. It, moreover, concerns facts and events of date posterior to the institutions of nature, and even the existence of man. It presumed the previous existence of nature, and of man as a part of nature, and was conformed to both. It was never meant as an exposition of nature, or an interference with the proper mode of obtaining a knowledge of nature. That mode has not undergone, because it cannot, any change, namely, a direct application of the human intellect to creation as it exists. It is evident that if scripture was not intended to reveal nature which was already revealed, it must be not only erroneous, but injurious, to make use of scripture to control natural knowledge. The truths of each rest upon their own evidence, and, in order to their own full development, and even to their value, as throwing light upon each other, they must be separately prosecuted. It is to inculcate a grand error, and no error is harmless, to teach the young that the Bible is a book of natural knowledge, and to conceal from them that God has revealed himself in two great books, the Book of Nature and the Book of Scripture. Yet this ignorant course is followed by some well-meaning religious instructors, and in the exhibitions of some of their schools it is foolishly boasted, that it was beautiful to see the pupils owing all their knowledge to the Bible. It was not the design of the Author of that Bible that they should do so. He gave

* In a large seminary known to me, where the Bible is made a school-book, a box is filled with the leaves and other debris of ill-used Bibles.

† Always reserving its more abstract doctrines till the pupil's intellect is advanced enough to understand them, an earlier attempt to introduce to those, by catechisms got by rote, being not only labour lost but mischief done, in so far as religion remains for ever in the mind a matter of memory and feeling, not of the understanding, desiderated by the Apostle.

the knowledge that leadeth to salvation for that end, and for the confirmation of a pure morality, the faith and works of scripture. He had previously revealed himself in his works, and given to man faculties to know Him therein. He cannot, therefore, approve of the conversion of His Word to a purpose for which it was not intended. Evil must follow this error, however piously committed; and the limitation of education to the Bible alone, or one part of God's revelation, which is urged with zeal by many excellent, but ill-educated and short-sighted persons, will leave the pupil utterly unqualified for the affairs of life, and unfitted for the right use, as a practical guide in life, of the very Bible knowledge with which he has probably been tasked and disgusted.

If the facts of revealed religion, the doctrinal elements of faith, are not the foundation of natural knowledge, as little is the morality of revealed religion the *sole* foundation of morality. The morality of nature, I have already shewn, is the right use of the moral faculties and intellect, and, under the supremacy of these, the right use of all the faculties; a use which is pointed out by the very nature of these faculties, and enforced by the evils which follow the abuse of them; an abuse, nevertheless, which man is most prone to commit. The morality of Scripture is founded on the preceptive declaration or command of God, and identical with the morality previously existing in the right course of the nature of things. Of this last Bishop Butler has truly called scripture morality, a republication, an enforcement. The Author of Christianity came "not to abolish the law, but to fulfil it,"—the moral law of nature, which Christianity presupposes. Sir James Mackintosh is right when he says, that morality is not founded by the Creator in religion, but religion in morality. It is too apt to be forgotten by religious persons, that morality as well as religion is of God. Of those whose prejudications or prepossessions will receive a shock from this proposition, from a long habit of blindly pious thinking, or rather feeling, without inquiring, I would humbly ask, what boots this question of priority or foundation between two revelations both from the same God? The substance of each is altogether independent of the order in which they were given. It is a superstitious veneration, not a rational respect, which exalts one revelation of God above the other, to the effect of obscuring or vilifying, much more dispensing with, either. It is, moreover, a most unwise course for the attainment of the very object aimed at by those whose erroneous theology it is, namely, the supremacy of religion over that Nature which they vilify. Revealed religion itself rests on evidence addressed to man's reasoning faculties; and one of the most powerful and irresistible proofs of its truth is its *intrinsic* evidence, which means its perfect agreement with a pre-existing morality; an agreement as close, according to Dr Chalmers, as the seal and its impression. It is to throw away one of the pillars of its support to hold that there is no morality but what is revealed. The base of our belief, on the other hand, is immeasurably strengthened, as well as widened, by discovering the *double* foundation on which rest our duty to God and our neighbour;* and I would strongly recommend to our religious guides to ponder well this truth, and by availing themselves of it in their discourses, to try whether they may not recover that popularity, and with it that usefulness, of which their exclusion of the glorious volume of God's Works, and adherence to merely doctrinal abstractions, have so unfortunately deprived them.

* In my lectures to the working classes of Edinburgh above referred to, I had the satisfaction, as I am informed, of making a strong impression upon my hearers, by expounding this view. I shewed first the moral command written by the finger of God on the heart of man, and written there long before he vouchsafed the revelation of his Word. I pointed then to the text of Holy Writ where the very same precept was repeated; and so powerful was this appeal, that some of my hearers, as have I since heard, who previously had rejected the Scriptures which had been forced upon their almost undivided attention, had returned to the perusal of them with an interest they never felt before.

The department, then, of the teacher of religion under a wiser system of education, is obvious, and it is the highest as well as the holiest behest of mortal man. When the secular teacher has, to the extent of his own attainments, read to his pupils from the Book of God's works, and demonstrated the present God in them all,—His power in their vastness,—His wisdom in their harmonies,—His goodness in their adaptation to the happiness of sentient beings,—He sends them to their respected pastor, who opens to them the Book of Life with its good tidings of great joy, its method of salvation, and its beautiful preceptive morality applicable to both worlds; and with the book of nature also open before him, makes clear the powerful light which the one sheds upon the other.

I have no answer to those who shall, conscientiously, tell me, according to a set formula, that all this is "*to exclude religion from the education of the young*,"—to manifest an unconcern about its inculcation, or to leave it to chance. A little more candour, as well as logic, would serve to shew such reasoners, if so they can be called, that our difference from each other is in the *method*, not in the substance. They must otherwise shew that religion will not be taught, and effectually taught, by its ministers; who must therefore be still indulged in throwing over their proper duty upon the already overloaded schoolmaster. They must shew that to the doctrinal as well as the moral lessons of our faith, its ministers are not adequate; and that the only chance for religious instruction is to oblige the secular teacher to inculcate, in a school where all sects meet, the peculiar doctrines of his own sect; most unfairly, and therefore immorally, while the children of parents of other and conflicting persuasions are present. It is a gross breach of faith with the parents of any sect to convert a secular school into an indirectly working engine of proselytism. Let the sect that commits this fraud, especially if they be the dominant, whose power and privilege is so apt to blind them to the rights of conscience established by the Reformation, to the moral equality of all sects founded on the right of "*private judgment*," let that sect answer what would they say to the fraud being taken out of their hands and tried upon themselves, by a Rowite, Swedenborgian, or Unitarian schoolmaster. If they repel such a supposition with that indignation which their assumed title to dogmatise will raise in their bosoms, let them do justice to other sects, at least as sincere as they are, and renounce for themselves, as all are bound to do, all claim to mingle their religious views with the secular instruction of the common schools; and call upon their own ministers, as well as those of less temporarily favoured denominations, to take the young of their own flock into their own hands.

The duty, they will say, will not be done. Will it not! It is impossible more deeply to libel the ministers of religion! It would be done, for it is done by many excellent men now, and would by all, when a more enlightened, and a more truly religious generation shall hold it to be a minister's principal duty and special privilege, and when an adequate education shall enable him to fulfil his duty to *both* the Revelations of God. The duty of meeting the young for a few hours one or two days in the week, enough for the easy and delightful inculcation of religion as one branch of knowledge, will be a light task to a willing, enlightened, and pious pastor, and one which every one who is in earnest is now actually performing. When asked by the Committee whether the arrangement I had proposed for religious education ought to satisfy all sects? I answered that it *should*. When again interrogated, if it *would*? my answer was that it would not; it would not satisfy any sect whose object is proselytism as a means for the extension of ecclesiastical power. I was encouraged by the Committee to speak out then; I do the same now, as conscientiously, as fearlessly. My object is the course and progress of genuine religion. I have as good, perhaps a better right, to charge the prevalent most inefficient system of teaching it as arising from indifference or hostility to it, as the advocates of that fruitless system have to

make the same charge against me. I have not even a shadow of doubt, that the method I have proposed will sooner or later prevail; and I deem it a high privilege, humble individual as I am, to put my views and my prediction on the record of a published work, for the dispassionate consideration of the present, and, I say it without presumption, the confirmatory experience of another generation; when the "wretched differences," as they are well called by Dr Chalmers, which like noisome fogs intercept the pure rays of religious truth, shining clear and calm in the region above them, shall have passed to the oblivion to which they are devoted, and to which they are hastening away.

III.

NOTE.

I regret that I was not possessed, till too late, to make use of it in the correspondence, of a pamphlet entitled "*Scotland a half educated nation, both in the quantity and quality of her Educational Institutions. By the Editor of the Scottish Guardian, 1834. Published under the superintendence of the Glasgow Educational Association*". Of this Association John Colquhoun, Esq. M. P. then was, and I believe still is, president. In that pamphlet is the following passage: (the italics are mine)—"Another test of the quality of the education in the country parishes, is the school-books employed. These are generally a collection of pieces in prose and verse, termed Scott's Lessons or Beauties—or the Schoolmaster's Collection; selections not made on the principle of conveying useful information in a simple manner, and to be fully understood and explained, but as exercises in elocution, and containing passages from our poets and orators, of which most young persons can neither perceive the truth, nor feel the beauty. To this is added a Spelling Book—an Elementary Grammar—the *Shorter Catechism, an admirable compend of theology, and most useful, if taught to the scholar when his mind is somewhat opened, and when he can be made to understand it; but which it is utterly impossible to defend as an INITIATORY catechism in religion—and, last of all, the Bible or New Testament; used, we fear, in too many cases, not so much for reverently teaching and training youth in Christian principles and Christian duties, as for teaching the art of reading and spelling.* Great improvement has indeed of late taken place in the style of education in our parochial schools, from the exertions of the clergy and resident gentry; but old teachers cannot be coerced into a new system, nor is there any fund on which they can retire; and we fear that, in the majority of both parochial and private schools in the Lowlands, the intellectual or explanatory system of Mr Wood has not yet been adopted—*very little knowledge of the objects of nature and art around them is imparted to children at school; and moral and RELIGIOUS training, in the proper sense of the term, is almost unknown. The mere knowledge of letters, and the art of reading, are attained; but the understanding and heart are unimproved, and the manners unformed.* Let the meagre system of education given in the schools of Scotland, be contrasted with the following account from Cousin's Report of Education in Prussia; which we quote, not as worthy of imitation in all particulars, but as aiming at what should be the object and end of all education—namely, the development of the powers of the head, the heart, and the hand—the formation of the whole character."

So much for the *real* opinion of my Correspondent and the "*Guardian*," on the absurdity of doctrinal Christianity being made the *foundation* of education; interpreted by them to mean, when stated by me, the absurdity of *all* religious education! So much, moreover, for the *real* opinion of these gentlemen on the undeniable inferiority of the Scotch parochial system to the Prussian, as the latter is recommended by M. Cousin, a Frenchman, for adoption in France.

I would earnestly recommend to Mr Colquhoun and his friends a reperusal of that pamphlet. In several particulars he will find that it answers him quite as well as I could wish. For example, by its unqualified approbation of the appointment of a Parliamentary Committee on Education, which he tinges with a

party colour;—its decided gratitude for Lord Brougham's labours in the cause; its eulogy of *Government* control of education as realized in Scotland by the act 1646 for founding schools in every parish, and of the boldness of the scheme of *compulsory* education, contained in the First Book of Discipline, &c. I would also beg to recommend the pamphlet to the impartial Editor of the Presbyterian Review upon these and several other points of importance.

IV.

NOTE.

I neglected, when answering the letter in which it is made, to take notice of Mr Colquhoun's attempt to create a prejudice against Lord Brougham's Bill, by a reckless, if not a wilful misstatement of its character. It must be presumed to have been known to Mr Colquhoun, who of course *saw* the Bill of which he disapproves, that, in the first place, by the 26th clause, it is enacted, that the "act shall not extend to that part of the United Kingdom called Ireland, or to that part thereof called *Scotland*." He must farther be presumed to have known, that the utmost legislation of the bill, in so far as its branch of education is concerned, is the appointment of a Board of Commissioners, with power to establish schools, and train fit teachers. It does not decide, for it does not even allude to, the question, of the substance or mode of education, either secular or religious; and most certainly it leaves open the question of the manner, place, and time, of Bible instruction. I have been honoured with a communication of Lord Brougham's opinion on this delicate subject. As far as the general principle of impartiality and justice to all sects goes, it is needless to state that it is the same as my own. While I was neither called upon nor entitled, when giving evidence, to modify in one tittle my opinions as to what I humbly thought, and think, the *best* mode of rendering education impartial to all religious sects, I readily admit, that practical legislation, without sacrificing principle, may vary its application according to existing circumstances. I am at liberty to state, that the means of such variation will be provided for. Some additional clauses, it has been publicly stated, are to be added to Lord Brougham's bill, establishing, where there are no corporation boards, proper local authorities in the matter of education, whose consent will be required as to the arrangements for religious education which the Central Board shall decide upon for the particular locality. Thus, while the locality will be secured by those authorities, and by the Town-Councils, from an arbitrary use of their power by the Central Board, that Board will be satisfied that no injustice is done, and that majorities do not oppress minorities; for the consent of the local authority and the Board must be joint. It will be quite easy practically for the Board to obtain from the local authority a return of the actual number of the different religious denominations within its bounds; and it may happen that there may be a sufficient number of children for both a Church school, and a *generally* Dissenting school, for it would be nearly impracticable to be more minute; and in the latter school, although every shade of religious opinion and feeling might not be provided for, yet, with a judicious arrangement, by the teacher, of the hours of religious instruction, parents, who think proper, may withdraw their children, to be religiously instructed elsewhere;—a course which is pursued in many existing schools, with regard to Roman Catholics, Jews, and others.

My own humble opinion of this arrangement is this, that it is more matter of necessity than choice, and has probably been submitted to as such; that it is clumsy; calculated to perpetuate a method of religious instruction which

experience has shewn to be defective ; to preclude the valuable moral effects which would follow from blending all sects in the same secular school ; and to postpone indefinitely the era of brotherly love, just where it should shine forth with least alloy of human imperfection, in religious feeling. Nevertheless, as it does not involve a sacrifice of principle, is practicable consistently with justice and impartiality, is probably all that the present state of feeling will admit of, and after all, the great object is to instruct the people, it ought to be conceded, at least by way of experiment, by the friends of liberal education.

J. S.